

THE FIELD AFAR

MARYKNOLL



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NOVEMBER

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UNIVERSITIES, COLLEGES, and SCHOOLS

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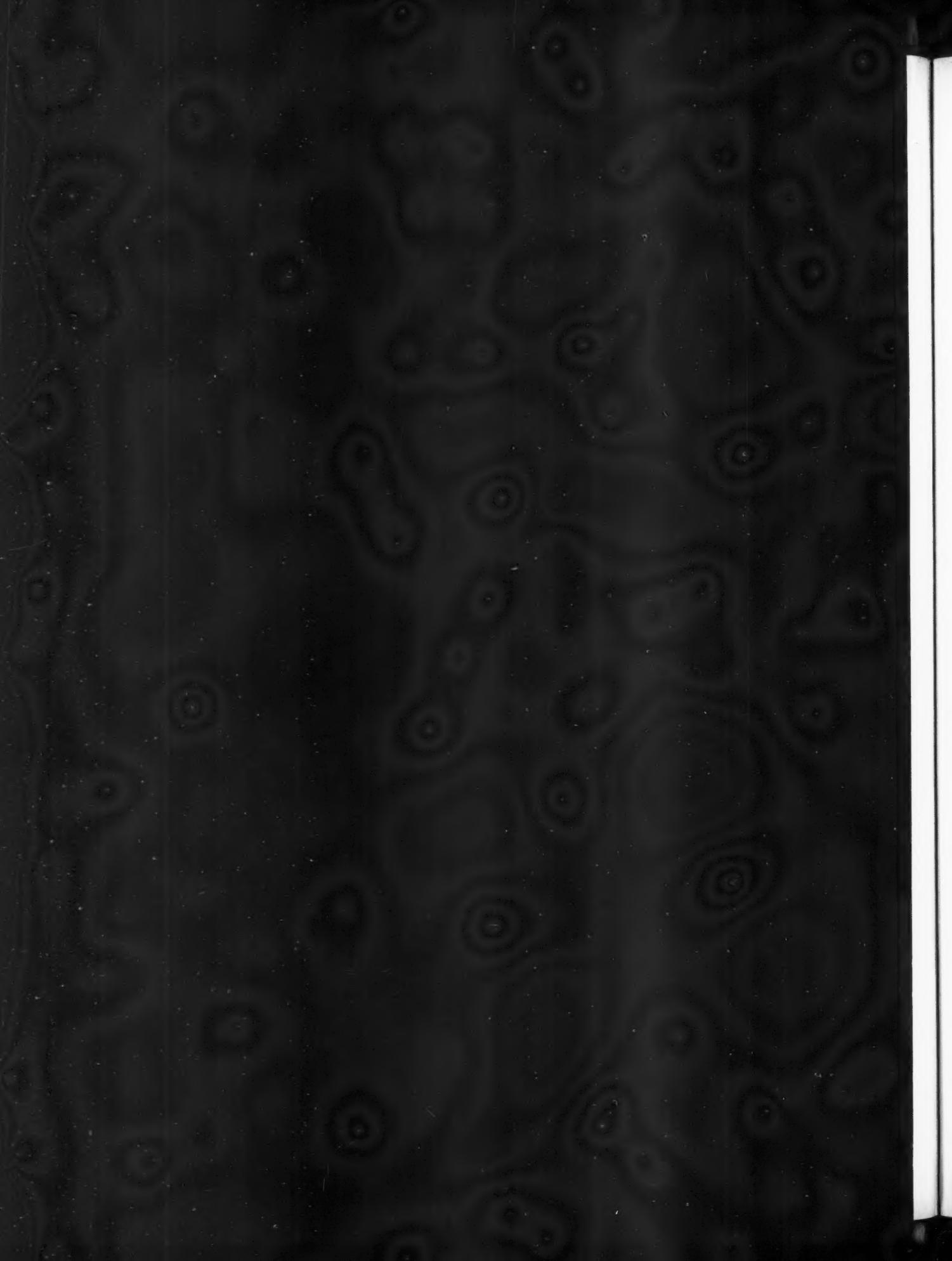
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(MARYKNOLL)

Approved by the National Council of Archbishops, Washington, D. C., April 27, 1911. Authorized by His Holiness Pius X, at Rome, on the Feast of SS. Peter and Paul, June 29, 1911. Decree of Praise, June 14, 1915.
"Maryknoll," in honor of the Queen of the Apostles, has become the popular designation of the Society.

The Society was founded for the immediate purpose of training Catholic missionaries for the heathen and of arousing American Catholics to a sense of their apostolic duty. Its ultimate aim is the development of a native clergy in lands now pagan.

The priests of the Society are secular, without vows. They are assisted by auxiliary brothers and by the Foreign Mission Sisters of St. Dominic, more commonly known as "Maryknoll Sisters."

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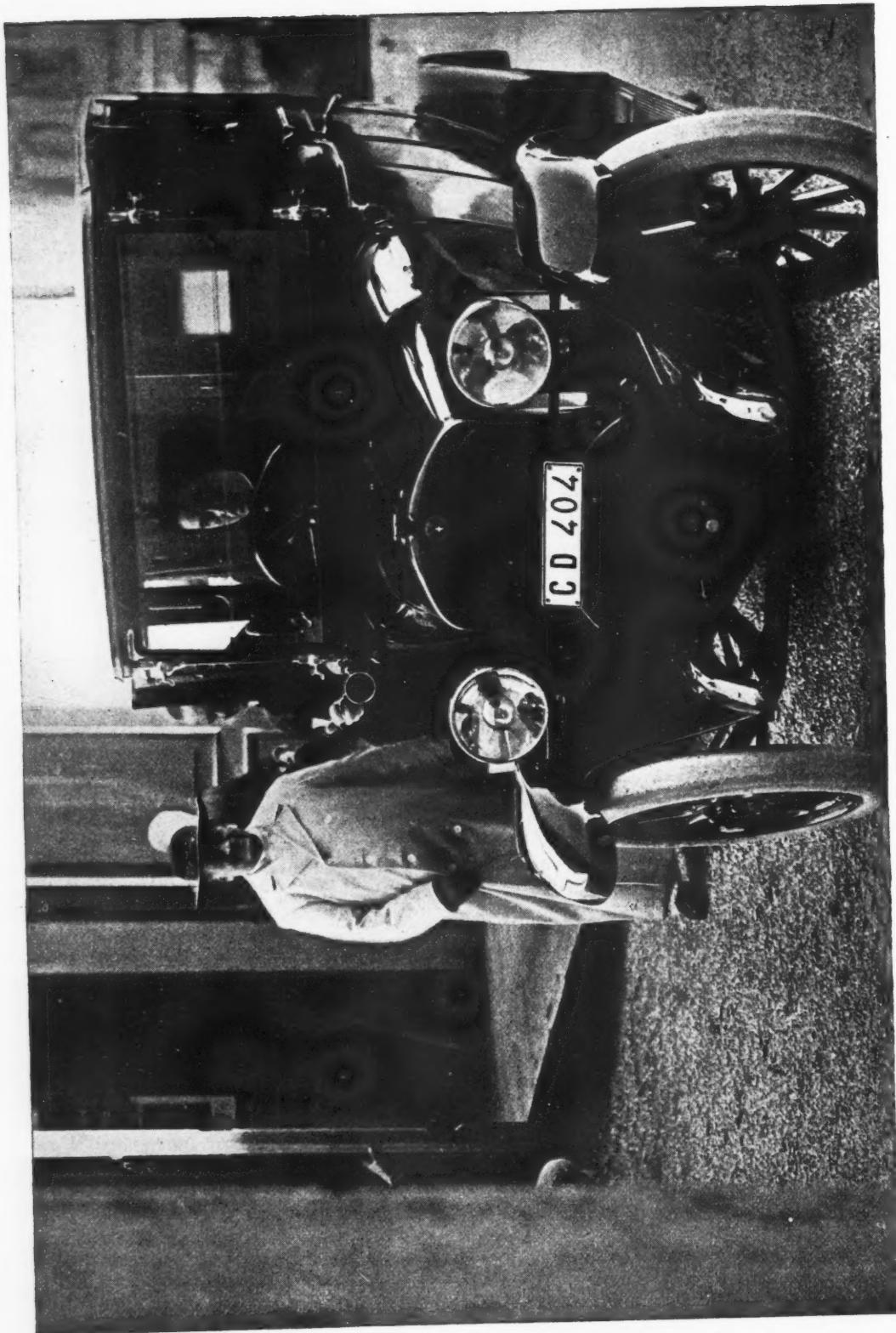
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THE FIELD AFAR

NOVEMBER, 1925

THE KONGMOON CENTER.

BY MONSIGNOR JAMES EDWARD WALSH, PREFECT APOSTOLIC.

A MISSION needs a Center just as a diocese at home needs it. One could give as many reasons as a bear can find berries on a mountain. Yet reasons would never in the world build it; that calls for something more tangible.

Then Providence stepped in and directed the feet of a Chinese traveler to a door in Back Bay where an American Prince of the Church reads his mail. It took His Eminence Cardinal O'Connell one minute to see the difficulty and one second to provide a solution for it. That was his open sesame to the Archdiocese of Boston. Once aboard the lugger, the gold was ours. Pastors and people opened their doors, hearts, pocketbooks. Boston sent us away enriched. We took home the needed coins and an example of faith that will hearten us all our days.

So it was that Boston made the Center possible. Then for the labor of love. Back to China to watch it take shape. Parting friends said it would be as easy as shooting fish in a barrel with a shot gun. The writer has never shot fish either in or out of a barrel; so he does not know how easy that process is—though, in all truth, it does seem fairly simple—but he has done many things a whole lot easier than acquiring real estate in China. However, after three months spent in checking up every inch of ground in and around Kongmoon, St. Joseph guided us to a ridge of ten hills that, in the writer's serious conviction, is the most beautiful location in the world. This dream-site has lain idle, of course, ever since God created the universe. It must have been waiting for us. The Chinese Government owned this vacant land, and it was glad to take a deposit of Boston money—

indeed, exceedingly glad—in exchange for sixty acres of it.

But the Chinese Government in some localities is a curious institution. Honest men in that organization sometimes seem as scarce as fleas on a codfish. A cool note informed us that the Government had decided not to perform its contract and that it would withhold the land. There was mention of refunding the contract money, and this was the one bright spot in the whole fiasco. You may get thistles out of the sea and a dolphin in the woods, but getting cash out of some Chinese Governments remains in a class with running two trains on the same track—it's been tried and proved that it can't be done.

Yet, St. Joseph and the Little Flower were taking care of the affair—and so were Uncle Sam and the National Catholic Welfare Council through our good friend, Fr. Burke, C. S. P. The State Department will report on this matter, and, no doubt, its findings will determine the case. There is no cause for gloom. This is merely one of the little bunkers that manage to loom up in the way of religious ventures. It is only the delay that causes annoyance.

The Center will be a large establishment comprising all the central activities not proper to any individual mission, such as seminary, novitiate, language school, base hospital, normal school for catechists, printing press, and other works of similar character. It will also house the staff that looks after the whole prefecture.

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such as the Superior, bookkeeper, and so on. Then double all this for a like plant operated by the Maryknoll Sisters and note that it comes to a big project.

The great point about such a Center, however, is not the fact that it houses the administration; this is a mere detail. The big factor is the fashion in which a plant of this kind can extend aid to the scattered individual missions. That is the real reason for its existence.

It's this way: A priest goes to a country mission—either alone or with his "friendly enemy" the curate—and his task is to make Christians out of pagans. If he had to do this single-handed, he could make about one a year, and even this would be a large order. Try it some time. It requires time to impart to others the Christianity that is the result of hundreds of back generations and decades of one's own life.

Faced with this problem, the missioner looks round for help and finds—nobody. He needs catechists to instruct his converts, teachers to staff his schools, native priests and native nuns to put in the places where less supervision and more devotion will be the ticket. Yet none of these individuals exist. One may possibly move the world with a lever, but yet hardly without a lever—and that's the missioner's position. He can, of course, set out to form his own helpers; but it is slow work and he is a busy man. So while he can do it after a fashion, yet he does not hanker to do it any more than an ordinary man hankers to eat crows. The answer is the Center where specialists turn out trained native helpers by the gross and have them ready on call for the captains of the line.

SCHOOLS ARE A VITAL NEED ON THE MISSIONS.

A simple illustration of the trouble has just been furnished by one of our missions. The school hired what teachers it found available last year and set up shop. The school building is fair and the English course was something of an attraction, with the result that the school rapidly filled to its capacity of forty students. It ran on an even keel during the year. Fair enough, but the shock was coming. When the school reopened this year, just two out of the forty boys reported for re-enlistment. Much mystified, we tried to find out the reason—a hard matter in China—and after a week of hectic inquiry among our too polite Christians and neighbors, we established the fact that the trouble lay with our teaching staff. It was inferior. Due to the ignorance of their teachers, the pupils had learned little or nothing, and, at the close of the year, their parents very properly decided to send them elsewhere. We had done our best with what material we had at hand, but, unfortunately, good intentions do not signify, as the landlord said when he came for the rent. What we actually accomplished was to give our school a "black eye" before the community, not to speak of the incidental reflection on the Church that conducted the school.

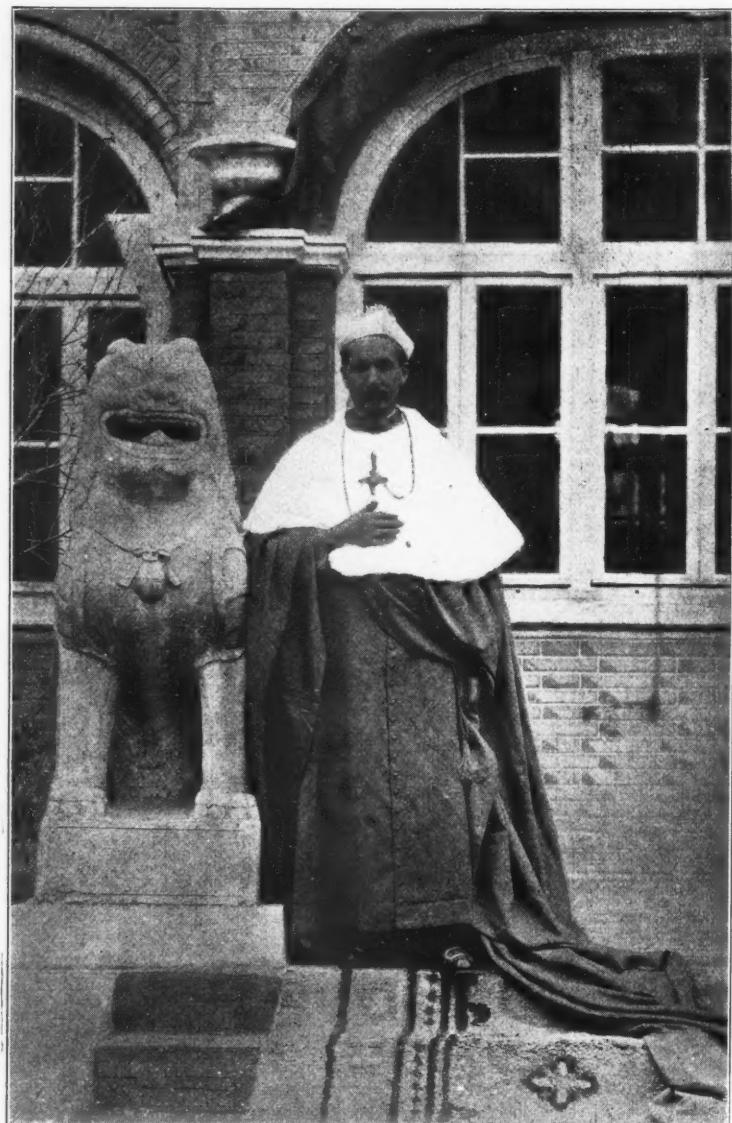
Happily, the defect in this case was susceptible to remedy, although even that was more good luck than good management. Providence aided us to hit upon a real scholar in Canton who consented to join us at a healthy wage. The town reacted remarkably. It took only two months for the fame of our really exceptional teacher to spread abroad and fill the school to capacity again—a satisfying condition which it now happily maintains.

The point is, however, that this was practically luck. Good teachers among our converts are rare. We must form them, that's all. It is not a question of paying money to get their services. Our Christians would gladly do that, for

Go to Rome though you stay at home. Read the new Maryknoll book, **THE VATICAN MISSION EXPOSITION**, written by a Maryknoller on the spot. (See page 319)

they do not skimp on education, but one cannot get, for love or money what does not exist. The

writer combed South China for six months to find teachers for Fr. Wiseman and Fr. Cairns and finally had to report failure. At present, the Mission is taking the unusual step of sending some promising Catholic boys to a pagan school in Canton that fits them for teaching. This is because there



HIS EXCELLENCY MOST REVEREND CELSO COSTANTINI, APOSTOLIC
DELEGATE TO CHINA.

Father of Maryknollers in China.

is not one Catholic school in South China today that can turn out trained teachers, so that it is only by some shift of this sort that we can avoid shutting up our schools for lack of staff.

We will not use pagan teachers, except in rare cases. Of course, China is full of proficient pagan teachers and they can be hired in shoals; but to what purpose in schools that exist primarily for the teaching of the Christian religion? One might as well make Voltaire professor in the seminary. Doubtless, indeed, one can run pagan schools for pagan people; but while this may be a worthy pursuit, yet it is a luxury of too questionable value for this Mission to indulge in to any extent at present. What we are interested in just now is to provide a proper education for our Christian children so as to start the little angels out in life with the groundwork they need.

It will thus be easily understood how crucial is the lack of a central establishment that will fulfill these wants. Bishop Lawler of Lead, South Dakota, remarked in a recent article that the thing to do with a missionary diocese is to make it cease to be one as soon as possible. This may sound like a truism, but, unless the present writer is mistaken, it contains more common sense than is immediately seen. This is the expression of a policy. It means everything in outlook and a great deal in actual prosecution. One is certainly proud to be a missionary; but the missionary condition of the Catholic Church is not a thing to hug to one's breast; it is a condition to get out of, and the sooner the better. The whole object of missionary work is to cut the ground from under its own feet by speeding the time when it will no longer be needed. No person would admit the realness of this distinction unless he has been in the game himself and received so many times the classic answer to every solid proposal, "But this is a missionary country!" It be-



Bishop Gauthier, who first guided Maryknollers' steps in China, helps Monsignor Walsh in his problems.

comes a habit of mind until one forgets even to picture the goal—the normal condition of a built up Church. So can the means be mistaken for the end.

For our part, we want building up rather than spreading out, entrenching rather than scattering, solidity rather than expansion. We want to take the works on our hands and develop them out of the missionary stage into solid Church institutions. And we want a Center to make this possible. The Center makes of us an organization of mutual help, a solid body doing solid work. It ought to come soon. And surely it will; for after Boston has helped so nobly, St. Joseph will certainly not fail to do his part.

Other China Missions.

Chiklung.

A BEAUTIFUL place is Chiklung—far different from what my imagination had pictured it. The winding river, backed by small trees, resembling cypress but with denser foliage, swings round this market town and skirts the mission property. Beyond, to the west, are rice fields, the raised walks between giving them the look of pens or corrals. To the east and south are fields, truck farms, reaching out and up in terraces, to the fine hills which girdle the whole valley.

The mission establishment is composed of two buildings—one for the kitchen and storeroom; the other, which is three stories high, with ten rooms and a chapel, has been arranged for classrooms, priest's quarters, and rooms for guests, catechists, and professors. The chapel is very attractive: an arch dropped to separate the altar from the other section of the room gives an effect of distance, or better, of sanctuary, that could not otherwise be had in a small room. On the walls are wooden plaques inscribed in Chinese characters. The altar is of brown wood; a Chi Rho antependium stands out prominently.

It is a pity the place has to be left in the hands of a caretaker, but there is no Maryknoller ready who can be spared.

It's a punishment to find yourself in such a place with only a few phrases to express what you have come over an ocean to teach.

But what does a missioner need most? Mortification and prayer; charity in all his actions towards others—charity, not philanthropy. Skies may change, but the need of self-subjection, never.—*Father Drought.*

THE WUCHOW DISTRICT—AN S O S.

The Maryknoll district of Wuchow in Kwangsi Province, China, is larger than New Jersey. Out of its population of 2,000,000, only 150 are Catholics. One thousand babies are abandoned annually. Three Maryknoll priests have been assigned to the mission; there are as yet no Sisters. Among the 200,000 Chinese in Wuchow City, none are Catholics, and there is no mission property in this important center. If you will help Fr. Bernard F. Meyer, of Iowa, the Superior of this district, in his pioneer work for souls, address him at Maryknoll, N. Y.



MISSION WAIFS.

Kochow.

OUR other branches of endeavor are keeping pace with the dispensary; that is, in all except self-support. No generals have yet contributed to our catechist fund, and Sacred Heart School has received nothing from the officials except commendation. Still the school will not sink us very far into the depths, although we have lowered the tuition fee.

We have one hundred and five boys in regular attendance, divided into three classes; and that is not bad at all in this town and county which is full of schools. Already we have many applications for the next term. Boys are always and everywhere more or less boys, but I think ours the best-behaved youngsters in town. And they should be, with all the encouragement and exhortation they get from the prefect, E. Yip. If this man had nothing to do but attend to the school, he would be a wonder. Even as it is, with all the other affairs on hand, I consider him the best schoolman in town.

There have been some rather unedifying happenings in school matters here this year, and it is not surprising that the more conservative and sensible people, and there are many, are willing to pay more and send their boys to a school which does not come under the influence of politics.

Our school is mainly for the benefit of Catholics, of course, and since not many of our Catholics can stand the full expense, we must help them a little by reducing the tuition. If every boy paid full tuition, the school would be self-supporting. As it is now, it falls short. I have been trying to think up some way to build up a little school fund, but all my "happy thoughts" premise capital to work on.

Catholic schools we must have—

Catholic grammar schools and primary schools. We may see Catholic colleges and universities in visions, but they will be empty of Catholics unless we first fill up our grammar schools. Here the Catholics have always been among the poor, who are happy if they have enough rice left after the rent is paid to keep them until the next harvest; and if they can go in debt for a funeral or a wedding. Some have amassed enough capital to do a little business, and others live by books, as school teachers and herb doctors. Only the schools can push the faith into the families of "face." In our school, the rich man's son wears out his silk trou-

the boys are ready to accept it. If they come through the probation period, and circumstances allow their admittance into the Church, there is the foundation of a prominent Catholic family.

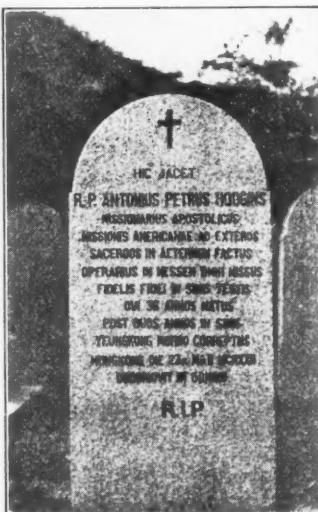
What I hope to do is to give at least one boy in every Catholic family help toward a grade school education. In a word, I believe very strongly in grade schools and I look forward later to a normal school.

I almost forgot the most exciting news of all. The Fords have come to Kochow! The bus line to Fachow is open, and the klaxons make the bones of centuries rattle in their graves. The natives come running in flocks to see the curious sights, and the buffaloes run away with the plows. The road is crooked, the drivers steer with one hand, the passengers get nervous, and the chair-coolies bless all modern inventions.

Pingnam.

FR. McGinn writes from Pingnam:

The language doesn't appear altogether impossible, and I am able to manage far better than the beginner in Latin, for example, or even French. Of course, there is a long row to hoe yet. Classes in English, with schoolboys, spiritual exercises, and letter writing occupy the day fully. No young missioner, as I see it, has cause to fear ennui, though, as Fr. Drought indicated in a recent FIELD AFAR, one does find it difficult to be a speechless missioner. That was brought home to me during the Pentecostal season when about one hundred and twenty Christians came in for the feast. Kum Shan Foo felt very useless as far as priestly



THE STONE MARKING THE GRAVE OF OUR FATHER HODGINS.

Happy Valley Cemetery, Hongkong.

ers on the same bench where the son of his father's tenant rubs the indigo dye out of his jeans. Moreover, the former can sit there only because he is as good a student as the farmer's son. And it must be said that the sons of the very wealthy and prominent men, as a rule, have enough family pride to make them good students.

All the boys must study Christian Doctrine and pass examinations in that subject, although they may have no intention of ever accepting a word of it. In that way, they at least do not get wrong ideas. No objection has been made to this condition, and most of



THE SHIFTING KITCHEN.

work was concerned, being limited to the *Tin che po you* (*God bless you*).

If asked my most striking impression of the Chinese, I should put it: their similarity to us. I was quite prepared for the differences in custom, dress, thought, and language, but hardly expected them—foolishly enough—to manifest the same human nature in so very many ways. The Chinese show the same affection for their children, laugh easily, work hard, love to put on display, enjoy good food, holidays, chatting over the news, and are not averse to games, and so on. And even in their everlasting quest for money they resemble Westerners. As for their philosophy, I leave that to more experienced minds.

And since this much has been said, I may as well echo Fr. O'Melia's recipe for the missioner, always mindful of the fact that till now I have been what we may call a "simple missioner"—the "right spirit." For the beginner at least the one thing necessary seems to be ability to stick cheerfully.

The Fathers here are well and ever busy. They have indeed been kind and considerate of the new arrival and smoothed his way whenever possible. We are all concerned about Maryknoll-at-Home and her financial difficulties, and keep you all in our prayers.

Pingnam.

WEDDINGS seem always to appeal, and such affairs in the Orient are especially interesting to us of the West.

Fr. Wiseman, who has charge of a section in the province of Kwangsi, writes:

The first and most important event to chronicle is the wedding we had at Pingnam recently. Of course, it was not a brilliant society affair, such as we have at home, but it was a big one for Pingnam. To have you appreciate the wedding, I had better describe the *dramatis personae*. The groom is (or rather was) a gentleman of leisure, by which I mean no one had ever seen him commit that plebeian fault called work. He is short, thin, and I should say weighs about one hundred and twenty pounds. The bride is our wash *amah* and can best be described by the term



A PAGAN MONK (BONZE).
His begging mission is inscribed on his back.

"amazon." She is taller than the groom and of much larger dimensions. In fact, she is in the heavyweight class—at least two hundred and fifty pounds. I know this sounds like a gross exaggeration, but I call Frs. Murray and McGinn as witnesses to the truth of the statement. The cook was best man, and Theda, the suffragette of the compound, was bridesmaid.

The wedding took place at a Nuptial Mass. I had told some of our Christians to decorate the chapel for the occasion and I must say they did well.

The only blot on the landscape was the groom. I noticed he was rather sleepy looking, but it was not until I told the bridal pair to join hands that I realized the fellow had not washed his face and hands that morning. There was nothing to be done then—I had begun the ceremony and had to finish. The rest of the wedding party were resplendent in silk. The groom's mother was present and kept her eyes and

ears open to be sure there was no hitch in the affair.

After the Mass, all sat down to the wedding breakfast given by the pastor. It was the first Nuptial Mass we had had since coming to Pingnam, and I wanted to make a notable event of it.

The money situation here is terrible. The military is minting money in Wu-chow and Nanning and using about forty per cent silver and sixty per cent brass. When we cash a check, we have to look at each twenty-cent piece and reject everything dated later than the tenth year of the Republic. The reason for this is that the military is minting new coin and stamping it the eleventh or twelfth year of the Republic. The result is we can cash only a small check each time because we don't know whether the money received today will be accepted a week from today. The merchants claim that business is very poor owing to the worthless money being coined these days, and the differ-

During the present crisis in China, when the work of foreign missioners has become increasingly difficult, the aid of native catechists has been more than ever indispensable. A Maryknoll catechist requires the sum of \$15 a month to keep him in rice and on the job.

ent magistrates say that they can do nothing as the military is in back of the entire affair. It is difficult to tell where the thing will end.

Bishop Ducoeur passed through Pingnam, but did not stop as he was very anxious to push on towards Nanning. He went up on a Standard Oil boat, but it is quite possible he will be unable to get through. While in Wuchow, he received word that Nanning had been looted once more. Fighting was very severe up there and the cathedral and bishop's house have quite a few lead souvenirs. This constant fighting always means more bandits as the defeated soldiers can do nothing else but turn robbers; and, with the province overrun with bandits, our missions cannot help but become disorganized as they were a few years ago. These past two years, we have been trying to build up a new organization, and it has not been an easy task. We pray that the day is not far off when these militarists will settle down to more honest business. They are certainly running the country just now and all for their own personal gain.

Sancian.

SANCIAN is a mountainous island, rugged, for the most part, and stretching an irregular line along the sky for ten miles or more, with here and there small bays and sandy beaches. In one of these beautiful horseshoe bays our mission lies. The bay faces northwest; that is, the mainland of China, and the mission is situated at the curve of the horseshoe, between two of the largest villages on the island. At one end of this horseshoe is the spot which makes Sancian a sacred shrine. It is the hillside where the intrepid Xavier died, and, for a time, was buried. A Gothic chapel (at least it was so once and still is in its lines) is built over the spot. Bishop Guillemin, Canton's first Prefect Apostolic, built the chapel in 1869; and there is a tombstone inside the chapel, raised over the grave by the Portuguese of Macao, in 1639.

The same Bishop Guillemin built the central mission chapel, which is attractive looking, and very solid. The nave of this building he set apart for the

chapel; one side he arranged for the living quarters of the missioner, and the other side for the school. Two small outhouses, in one of which are the kitchen and the storeroom, complete the mission.

Just beyond the wall which encloses the garden lies another piece of property intended for Sisters. A small house is on this land, and, at one time, sheltered two native Sisters from Canton. About two years ago, the pirates became harder than usual and the Sisters were recalled before they could be kidnaped and held for ransom. Not long ago, a woman catechist whom I engaged took up her residence there.

In the past twenty years, out of a population of about eight thousand, there have been nearly one thousand conversions. Fr. Eugene Thomas, at present rector of the cathedral in Canton, was the chief instrument in this harvest. He came in 1904, and spent almost twenty years of his mission life here before being recalled to Canton to become pro-vicar. We shall have to strengthen the work by placing catechists in the field; and build for the future by developing schools.

The school at the center has only a

few dozen small boys enrolled. Another, at an outmission, ceased to function last year because there was no money to maintain a teacher. The Christians themselves in still another settlement have been scraping up the salary of a teacher.

Perhaps you are surprised to learn how recent has been the work of evangelization of Sancian and may wonder what was happening between St. Francis Xavier's time and that of Bishop Guillemin. If you dust off your history of mission work in this part of the world, you will quickly realize that it has been practically only in our generation that missionaries have had a free hand. The last three centuries were noted not only for an insufficient number of workers in a vast field but also for bitter persecutions. When opportunities for evangelization did present themselves, it was natural that efforts should first be made on the mainland where dwell the millions, rather than on a small island which even now counts only a few thousand.

When attention was focused on Sancian, serious setbacks came. About forty years ago, a persecution broke



THE ONLY "CONVENT" BUILDING IN SANCIAN.

When will the Maryknoll Sisters go to Sancian? The Chinese have a saying, "One picture is worth a thousand tellings." What does this picture tell you?

out. The chapel was attacked for supposed treasures, the windows smashed, and everything that could be pried loose, even to the flooring, carried away. The missionaries had no means to restore the chapels, and soon ants came along and continued the destruction; so now we must do much repairing or the memorial chapel will gradually fall into ruins. This is true, too, of the chapel at the center and at the two outmissions.

Nevertheless, wonders have been accomplished. The inhabitants of the island are not a religious people, even from the point of view of pagan cults, and it is a tremendous step to Catholicism. On the other hand, they are most friendly, and they do not seem to have the grosser vices to the degree found among the town-dwellers.

It does seem a pity to bring our ideals of mission work down to the concrete of "so many dollars," but it appears it must be done. Not only do we need several thousand dollars for necessary building, but we must also try to provide something between twenty and forty dollars monthly for each of our school teachers, and nearly the same amount for each of our catechists. Without money, we shall go on single-handed, doing what we can. But the few Chinese that the missionary working alone can prepare for baptism will tell the story only too plainly. Instruction in China is not a matter of handing prospective converts a book and telling them to study it. One must begin in the case of both children and adults, especially the women, by teaching the A B C's as the first step to teaching the catechism. And even after baptism, there arises the same problem of instructing the growing generations that at home faces our Catholic schools.

Here the need of the Catholic school is even more pressing than at home, because most newly-converted parents have not learned how to bring up their children in the fear and love of God. Furthermore, whether we gain the respect or contempt of the pagans (which will react on our work with them), will depend largely on the quality of our school graduates.

In this respect, the Protestants with

A Novena for Vocations, in honor of St. Francis Xavier, November 24—December 3

WE feel now that we have a special claim on the great missioner of the sixteenth century. Maryknoll priests are laboring on the hallowed soil where the Saint breathed his pure soul to God.

THREE HUNDRED AND SEVENTY-THREE YEARS AGO

On September 15, 1552, St. Francis arrived at the Isle of Sancian, across from the mainland of China, the vast empire to which he had so long and fervently desired to bring the light of the Gospel. The great missioner died on this island while waiting passage to China.

AMERICAN MISSIONERS ANSWERING HIS PRAYER

Hundreds of pagans since Xavier's time have received the message of the Catholic missioner. With other Americans, eighty-four Maryknollers—priests, Brothers, and Sisters—are now on the continent of Asia. But there are millions of people to be reached. "Send us more workers," is the constant cry from the Orient. "The harvest indeed is great, but the laborers are few."

WHY PRAYERS FOR VOCATIONS?

Christ Himself has told us that we must pray for vocations. "Pray ye therefore the Lord of the harvest that He send laborers into His harvest." (Luke X, 2.) Much grace and heavenly courage are required in young men and women who answer the call of the missions, and these come through prayer.

THE POWER OF XAVIER

Multitudes of favors received by devout clients attest his power as intercessor. Maryknoll is confident that a fervent Novena for Vocations offered in his honor will mean much to the struggling Church in the Orient. We appeal strongly to our many friends to join with us in this Novena.

PRAYER FOR THE NOVENA.

O God, Who wouldst have all men to be saved and come to a knowledge of the truth, send forth, we beseech Thee, laborers into Thy harvest, and grant them with all boldness to preach the Word, that Thy Gospel may everywhere be heard and glorified, and that all nations may know Thee, the one true God, and Him whom Thou has sent, Jesus Christ, Thy Son, our Lord.

their strong financial backing from the homeland, have a great advantage; for although they have far less numbers than we have, their former students are to be found everywhere in post offices, public schools, public offices, and so on. Hence, when Christianity is spoken of among the Chinese, it is almost invariably Protestantism that is meant. The largest commercial printing house in China, located in Shanghai, with branches in all the principal

cities, is owned and staffed by Protestant Chinese; and one of the best-known department stores in Shanghai, with branches in Hongkong and Canton, is similarly owned and staffed by graduates of Protestant mission schools.

In Sancian, the field is ours and the way is open. Our hope and prayer is that others may come to realize, as we do, the great opportunity that is now offered to make Sancian Catholic.

Will you promise yourself to send a definite sum to the missions each month or year?

Notes by the Way.

TO provide correct address for misdirected letters, our Uncle Sam's post-office officials have to hold up 200,000,000 pieces of mail every year. Are you careful?

A well-known priest, who directs weekly retreats, is authority for the statement that the average man does his whole duty to "support," when he contributes to his parish, diocesan charities, his nearest Catholic newspaper, Church Extension, and Maryknoll.

An interested reader in California, who for ten years past has been "remitting regularly," writes:

It may interest you to know, since we started sending you these wee sums for Maryknoll, the income which I receive monthly from my share in the business left by my father has *exactly doubled*. Doesn't that prove that God simply will not be outdone in generosity?

Several Protestant denominations are interested in the Japanese of New York, whose number is reckoned at about four thousand. Some three thousand Japanese travelers, merchants, students, and others pass through the metropolis yearly. A Japanese Christian association counts two hundred in its membership.

World peace mission literature came to our office from Minneapolis and along the line, and we are asked to publish prefaced articles. We might do so, but we think it better to give our readers something original, especially as it all bears on world peace.

If we can get people of this country interested in the souls of those in other lands, we shall be contributing much to "Internationalism and True Christianity."

The number of Catholics going to the Orient for business purposes is growing, and the paragraph that follows, written privately, speaks for itself:

Your pictures of China run true, I must say. I spent some years in busi-



A KOREAN STUDENT.

ness over there and covered a large portion of the country, naturally coming in contact with all phases of Chinese life. I was not like a tourist seeing Shanghai, Peking, Canton, Hongkong, and the high spots. I was far off the beaten track and I realize what our priests are up against over there. If I had the means I would "come across."

Professor Anesaki of the Imperial University of Tokyo has published a book whose title may be translated, *On the Persecution and Secret Existence of Christians*.

The story of how a remnant of Japanese Catholics kept the faith without priest or altar for two hundred years has been often told, but in Japan there has been a feeling of distrust and an effort to discountenance the claim. Professor Anesaki is not a Christian, but, after years of patient research, he has brought together a most interesting and enlightening series of documents; and his comments reveal his great admiration for the heroic perseverance of his Catholic countrymen.

John and Louis Chang are landing in Korea, their native country.

John came to Maryknoll in 1920, and entered Manhattan College the following September with the intention of securing a Bachelor of Arts degree. Louis arrived two years later and resumed in New York City the study of art which he had been following in Tokyo.

Both worked hard to make the best of their years in America, and both profited much—John especially, whose command of English was so good when he left that even an American born would be deceived.

These young men are the sons of a well-known Korean convert. Their sister and another young woman from Seoul, both Maryknoll Foreign Mission Sisters of Saint Dominic, returned to Korea in this year's departure group to labor among the country people on the Maryknoll Mission.

John and Louis will present themselves to Fr. Byrne, the Superior of the Maryknoll Mission in Korea, who will certainly welcome their valuable services, if he can see his way to engage them.

They returned to their homeland by the Eastern route, stopping at Rome to represent the Catholics of Korea at the beatification of the Korean martyrs.

In our Midsummer Number—which, by the way, almost killed with compliments our "make-up man"—we reproduced a letter from a non-Catholic Chinese.

The purpose of this letter was to show that the Church had lost opportunities in China because she had not been represented by English-speaking Catholics.

In the communication was a statement that "the number of students attending a Catholic University in Shanghai is dwindling from several hundred to almost

Within the space of seven years, Maryknoll has put one hundred and four missionaries—priests, Brothers, and Sisters—in the field afar. To what extent have you co-operated in this great work for souls?

one hundred—chiefly because the Chinese prefer English teaching."

A good Jesuit friend in Canada takes exception to the statement and writes:

Having lived in Shanghai for three years (1920-1923), I have well known the only Catholic University in Shanghai, Aurora University, to which this student is evidently referring. Ever since this University was solidly established, it has progressed regularly, with perhaps a slight inflection some ten years ago caused by a student agitation similar to that of last June. Unluckily, I have in hand only the statistics of the last four years, but they amply suffice to disprove the aforementioned misstatement.

We are grateful to have this student's letter corrected, and, above all, pleased to record progress.

Our Canadian correspondent also adds:

The future Benedictine university in Peking will begin to fill a long-felt necessity in the Catholic education of the Chinese. The more we have of such higher institutions of learning in China, the better.

ON the occasion of the Centenary of the American Hierarchy, Cardinal Vaughan of England sent to Cardinal Gibbons a letter of regret that he could not come to America and take part in the commemoration.

Since this could not be, Cardinal Vaughan followed his word of regret with a statement from which we quote some thoughts that should be chronicled also in *THE FIELD AFAR*. Cardinal Vaughan wrote:

Had it been my good fortune to have been with the American bishops upon this occasion, there is one thought above all others that I should have striven to give utterance to.

You are completing your first centenary of existence as a Church. You are passing out of infancy and are beginning to exhibit the gigantic powers and energies which seem to be the birthright of your northern continent. Hitherto you have been occupied and engrossed with gathering together and ministering to the emigrants who all through this century have been landing upon your shores. Your attention has also been given to the Indian and the Negro. You have not, indeed, compassed your aim or wholly achieved your mission to the American continent; but your public records and sta-

You can remember all your friends with something worthwhile if you give Maryknoll books for Christmas. There are prices to fit all pocketbooks.

tistics prove how well you are on your way.

And now, my Lord Cardinal, what is the thought that emboldens me? It is covered under this question: Has not the time come for the American Church to take its share in the great foreign missionary work of the Church? Can you expect that the second century of your existence will be as blessed and magnificent in its religious history as your infancy has been if you do not send forth your heroic missionaries to bear the torch of faith into those dark regions which are now possessed by the enemy of man's salvation and by over twelve hundred millions of pagans and unbelievers?

I know some will point to the work which still has to be accomplished at home. Some will dwell upon the losses which it may be impossible to retrieve. But these considerations form no valid reason against undertaking missionary work abroad. It never has formed a solid reason against the diffusion of apostolic zeal since the apostles spread themselves over the old world, leaving their own country unconverted.

Everything seems to awaken and justify a high expectation. First the whole of the East, from Constantinople to Jerusalem, China and Japan, and the islands of the Pacific are at present overrun with Protestant American missionaries. For energy, self-sacrifice, skill, and intelligence, they are generally represented as outstripping the agents of all the great English Protestant missionary societies. They

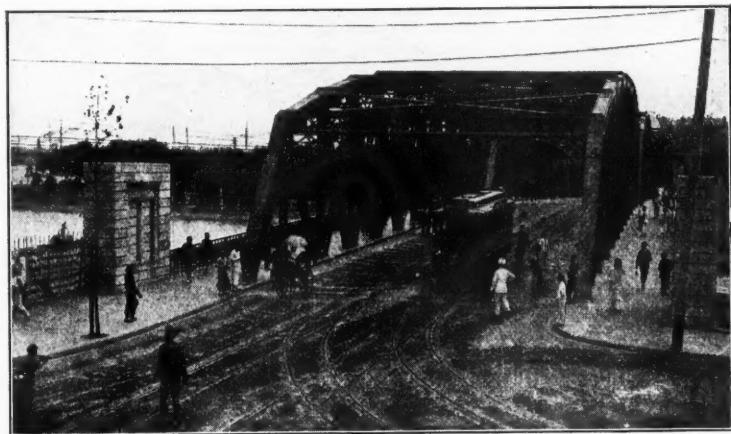
surpass them through the traits of the national character, but this national character is equally yours, and a fair contribution from it is due to the apostolic work of the Catholic Church.

Your Church ought to produce a race of foreign missionaries which should take the lead during the next century in the evangelization of the heathen world.

While error is propagated by American agents throughout the Far East, the apostles of the American Church cannot refuse to coöperate with Peter in sending forth heralds of the true Faith.

I know that some will meet these proposals with the poor excuse that much remains to be done at home. I answer the objection, as applied to America, in the words with which Cardinal Manning replied to it when it was urged against us in England. "It is quite true we have need of men and of means at home, and it is because we have need of men and of means at home, and of more men and of more means by a great deal than we as yet possess that I am convinced that we ought to send both men and means abroad. I am entirely convinced that if we desire to find the surest way to multiply immensely our own material means in this country for our works at home, it is by not limiting the expansion of charity and by not paralyzing the zeal of self-denial."

Finally, my Lord Cardinal, let me be bold to urge one consideration as my own apology for addressing you upon this subject; namely, that the future of the world is with the English-speaking race. According to all calculations, its language, its wealth, its energy and influence, its civilization, and therefore its religion, will become dominant.



PEKING WESTERNIZATION.

But modern bridge and trolley cannot efface the oriental touch of the ricksha.

FIFTY YEARS AFTER.

Maryknoll received recently, from Rome, the autographed photograph of a venerable Cardinal, bearing a fervent message of encouragement for the American foreign missionaries.

In 1875, the Salesian missionaries sent out their first band of apostles from Italy to the Indians of Patagonia, South America, and a Fr. Cagliero was their leader. For years he tramped the Argentine pampas, crossed deserts, pushed through forests, forded rivers, built chapels, raised up houses of charity and learning, and converted souls. Then, in the sunset of life, he was called back to Italy and made a prince of the Church, His Eminence John Cardinal Cagliero.

The honor was not for him alone, but was a tribute for the society founded by Don Bosco. Since the first band in 1875, fifty Salesian expeditions of missionaries have left the homeland, and today, these splendid men are found in South America, in the Near East, in India, China, and Japan, in North, Central, and South Africa, and in Australia. The honor rolls hold, after half a century, the names of over two thousand apostles.

Then, besides priests, there are nuns, the Daughters of Mary, Help of Christians. In 1872 fifteen young women were clothed in the religious habit by Don Bosco. Today there are five thousand professed Sisters and five hundred novices.

We ask ourselves if America can hope, after fifty years, to have a mission society so singularly blessed in numbers.

Fr. Gasperment, the zealous promoter of the *Crusade of Prayer to the Sacred Heart for the Conversion of China*, has recently sent to Maryknoll an appeal to American lovers of the Sacred Heart. He writes:

A billion pagans—what a stupendous, terrible figure! A deep and hideous shadow covers two-thirds of the inhabited world. Its infernal darkness



CARDINAL CAGLIERO, WHO SENDS A MESSAGE OF ENCOURAGEMENT TO MARYKNOLL.

A Salesian, who, after years of labor in Argentine, has been recalled to Rome.

lies over the vast regions of Asia, Africa, and Oceania.

This black darkness has lasted six thousand or eight thousand years—who knows, perhaps longer still.

The Crusade of Prayer has lately united with the *Association of Masses and Prayers for the Conversion of China and the Neighboring Countries*, founded at the Trappist monastery of Yangkia-ping, near Peking. Catholics interested in the salvation of souls may enroll by sending their names to any Trappist monastery.

A Maryknoll Sister writes:

The Fourth of July seems to take place here every day, but for these last few days, and during the whole night when the "good Catholic Sisters" were trying their best to sleep, firecrackers were shot on all sides.

While we were chanting our Office the noise was so great that one side of the choir was not able to tell when the other side had finished a verse. Distractions are plentiful and more than varied.

The Maryknoll Sisters' Page.

Monthly Message from the Convent of the Foreign Mission Sisters of St. Dominic.

SISTERLY CHARITY

FOR several years, Mother Stevens has welcomed the Maryknoll Sisters to the splendid music courses at Manhattanville, providing books and instruction in token of the sympathy the Madames of the Sacred Heart have for foreign mission endeavor.

And now, thoroughly cognizant of educational needs on the missions through their own experiences in the Bahama Islands, Reverend Mother Vincentia, of the Sisters of Charity of Mount Saint Vincent-on-the-Hudson, has expressed their interest in what the Maryknoll Sisters are doing in a most magnanimous and tangible way.

Through her gracious kindness and the cooperation of the Dean, Sister Josephine Rosaire, three of our Sisters who already have Bachelor of Arts degrees are to work at the College of Mount Saint Vincent for the degree of Master of Arts; a fourth is entering as a Junior; and three others are having courses in special teaching methods. Furthermore, the Sisters are daily guests of the College at dinner.



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MARYKNOLL SISTERS, Maryknoll, N. Y.

Such charity is heartening beyond words and will be far reaching in its results. Our gratitude will find full expression only through the souls redeemed because of this coöperation.

The Korean Maryknollers were evidently taking stock when the following letter was penned:

Life on the missions is so different from the busy life in a big place.

from the busy life in a big place. It is hard to regulate one's life in a small place so that justice holds the proper sway. Yet, we have been so very happy and so truly devoted to one another and to the cause for which we came, that I think you may give us a passing mark and bid us Godspeed for another year. What that year will bring us, I cannot guess.

We are eagerly looking forward to our Sisters' return from China. Sister Paul and they must have discussed our situation with profit to us, and the Sisters will probably be all enthusiasm to get started at something.

However, the language is still in the brushwood stage—hard to wade through. As the lessons proceed and the new vocabularies pile up, the old stock grows musty and whiskered with queer cobwebs. That's the discouraging part—the forgetting what we thought we once knew. If we know the words, the grammatical forms elude us; if we have the right idiom in mind, the words escape us. We still use the noise and sign language and guess at what the people are saying. You are probably not disappointed in us because you can appreciate some of the difficulties we encounter. We like to think that the next group will benefit by our year's floundering, and we hope to make headway ourselves in the act of helping them.

Helen, our Korean teacher, has brought dress material from Seoul—ginghams, which she says the students



AT YEUNGKONG.

The Sisters here have been withdrawn for a while on account of the student outbreak in South China; but we hope that by the time this issue of THE FIELD AFAR reaches our readers they will have returned.

terest in life. They are dressing their little ones in foreign style clothes to some extent, but the styles are hideous. The inconsistencies of this Orient in which conventions are so deep and artificial in some respects and so hopelessly lacking in others, are disconcerting to the unsuspecting Westerner.

Chinese lightweight vestments and summer cassocks, made in the Maryknoll Mission workrooms, have proved their worth.

Anticipate your need by ordering now. Three months must be allowed for the filling of an order.

When planning your Christmas shopping, remember that on November 1, the Maryknoll Procure, 410 East 57th Street, which the Sisters now occupy, opened with a supply of Chinese linens and oriental novelties that will make most unusual and acceptable gifts.

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with all subscriptions.)

**TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD**

THIS is the harvest season that calls for thanks to God for all His benefits. Prayers and Masses of thanksgiving are in order, but we are above all grateful for the gift of faith and for the opportunity to extend this blessing to others.

Nor shall we forget in this month of souls those who walked the earth (perhaps we knew and loved them) and who may yet be waiting in purgatory for the simple help from us that will break their fetters and let them fly to God.

EVERYBODY has a good word for THE FIELD AFAR," said a P.P. (prominent prelate) recently. This is, of course, not literally true, but it is a fact that those who read THE FIELD AFAR like it and sometimes express themselves.

Because of circumstances, however, over which we have no control, and which would doubtless be misunderstood if we made public mention of them, we are faced with a considerably reduced subscription list unless—well?—unless you get one of your friends interested in this paper which you are good enough to say pleases you.

THE Abbot of the Trappist Monastery in China, near Peking, writes that his community has been offering prayer for the missions in China and special prayer for those in Kwangtung. He states that letters received from South China have brought news of trials due to unsettled conditions.

This example should stimulate us in the homeland to earnest prayers for our missionaries in South China. Their story is yet to be told, but all that can be said just now is that their progress is being blocked by the hand of man. But God is all powerful and God listens to prayers of those who love Him.

THE Brothers of Mary, who so successfully conduct the University of Dayton, Ohio, have in Japan, at Urakami, an apostolic school where young Japanese, ambitious to serve in the army of Christ, are tried.

This school has been in existence for fourteen years, during which period two hundred and thirty-seven students have been entered and one hundred and sixty-eight graduated, sixty-nine being yet in the course. Of the graduates, fifty-one became Brothers of Mary, four entered the Trappist monastery, one the Franciscan Order, and four the diocesan seminary. Of the others, nine are catechists, four school teachers, twenty-seven clerks. Six have taken up higher studies, fifty-four are farmers or fishermen, and eight have died.

AN Admiral Line steamer landed recently, at Seattle, one hundred and sixty Chinese students. Among them were eighty-one whose education is

made possible by the Boxer Indemnity Fund (money returned to the Chinese Government by the United States for the education, in this country, of Chinese youth). The others, seventy-nine, are private students.

The China Club, made up of business men in Seattle, helped to entertain these students, who were also received at the Young Men's Christian Association building.

Thirty of these students will attend the University of Seattle; more will go to the University of Michigan, to Harvard, Cornell, and other eastern colleges. We wonder if some stray individual among these students will get to a Catholic college. And we also ask ourselves, "How many of the one hundred and sixty will return to the homeland with any idea of the strength of the Catholic Church in the United States?"

WE feel that much remains to be done in training our people to missionary activity. If it be true that education will eliminate half the trouble in the world, enlightenment on the missionary situation will surely do much to dispel the darkness of paganism. The work now being accomplished by Catholic missionaries may be traced back to those who made the mission needs known—the priests, editors, and preachers, whose words fell on fruitful soil. How happy the priest must be who realizes that his words have been the actual grace that turned a young person's thoughts and ultimately his steps to Christ's work on the mission fields!

To keep up interest as well as to promote a truly Catholic work, some Holy Name Society directors have been presenting modern

A stocking that will never be darned has gone to our friends through the mail. It is designed to draw from your pocket or purse some Advent mites that will give proof of your wish to make known to others the fact that Jesus Christ, the Son of God, has already come to this earth and made known in unmistakable terms the destiny of men.

mission activity of the Church to their societies with a twofold result—a deeper interest among the members in their own obligation as Holy Name men and a keener appreciation of the work of their own priests and Sisters in pagan lands. No true Catholic will fail to take pride in the fact that his Church is doing missionary work today as earnestly as in apostolic days. Nor will a practical Catholic fail to lend a hand to help the work along.

A suggestion already mentioned is that Holy Name branches be asked to give a monthly allotment for a priest or a Sister on the missions; or for the support of a native catechist or a native student for the priesthood. Members can offer a prayer at their meetings for their wards and read their letters. The report of the missioner's activities would fan the zeal of these friends and the thought of his sacrifice would warm their faith.

Education is the cry of the hour. Let us not forget to educate in the Church's apostolic work.

¶

FOR weeks past, the news from China has been so scarce as to be almost disquieting, but we are always hopeful that conditions are changing to the advantage of all truly concerned in China's welfare.

It is being recognized gradually that China has not had a "square deal" from some of the Powers, and that Soviet Russia has taken advantage of this fact to strengthen herself and to embitter Chinese, especially those of the student class, against the Westerners generally.

Americans are more favored than others, but they are not excepted, and our consuls were, consequently, alarmed lest complications might arise from violence to American citizens. The whole question in China has been purely political, and religion has not entered into it ever so slightly. The events have brought no fatalities, but have undoubtedly retarded the progress of missions.



ST. JOHN OF THE CROSS.

The Maryknollers have made good use of this enforced leisure, however, by organizing a language school in which to perfect themselves for the work which they believe will soon be resumed. They see, too, in the recent disturbances a possible opening to action that will bring a new era of peace for the patient and long-suffering Chinese people and of greater national prosperity for a nation that has been hindered by outside control.

With increased opportunities to gain a livelihood, banditry will be much lessened and work for souls should flourish the more with the resultant calm.

¶

HE was a good man even if his heart was small and his vision limited. And he smiled—rather weakly, it is true—as he said, "Do you *really* think it worth while to try and change the religion of these oriental people?"

He did not realize that he was questioning our motives and he might as well have asked a de-

voted father if he thought it worth while to bother about his children.

We met the good man's pastor a little later and mentioned the incident. The pastor's comment was brief. "Some good people," he said, "are universal slackers. You have met at least one, I note, but we hope yet to cure this good man's heart, and to effect this we will try to get *THE FIELD AFAR* into his home."

The question, "Is it worth while?" came back with special force the next day as we watched a group of young Orientals sitting for a photograph in the Maryknoll compound. Two were Koreans, three Chinese, and one Japanese—all daily communicants, keen, intelligent, and full of zeal. If these young men have one controlling ambition, it is to make their countrymen realize the advantages of the Catholic faith.

A few weeks later, Lo Pa Hong arrived at Maryknoll. The Orientals were there to drink in inspiration from this Chinese who, though high in the business world, yet sets above all other successes the saving of his soul and others.

It is hardly an exaggeration to say that there is no Catholic layman in the world who hungers and thirsts for souls more than does this edifying Chinese, and we are quite certain that no Catholic layman of our generation has brought into the Church so many souls as Lo Pa Hong.

Some of our readers were privileged to meet this distinguished Chinese. Others followed him in the *News*, but we have an idea that no true Catholic would come away from Lo Pa Hong without an emphatic "Yes" ready to answer the question, "Is it worth while?"

The month of the Holy Souls always adds to our list of Memorial Perpetual Associates in the Catholic Foreign Mission Society of America (\$50 is the offering and it entitles the benefactor to *The Field Afar* for life). We remind those of our readers, however, who are not in circumstances that allow them to enroll their dead perpetually, that they may do so by the year (50 cents is the small amount donated).

MANY

FRIENDS

WILL

PUSH

OUR

CAUSE.

At the Start of

The Letter Reproduced Below Prepared the Way

A CHRONICLER directed from the Catholic University of America has been delving into the archives of the still young Catholic Foreign Mission Society of America, and while the chronicler has come out covered with dust, he is in admiration of the complete records which he has found. One of the first documents, and one that made him realize that the Catholic Foreign Mission Society of America, like the Catholic University of America, should be the pride and glory of the country, was a letter sent out by Cardinal Gibbons a few months before the founders of Maryknoll left for Rome to obtain their charter. This letter we reproduce as it appeared.

Cardinal's Residence,
408 N. Charles St.
Baltimore.

To the Most Reverend Archbishops of the United States:

VENKABLE BRETHREN:

At the request of His Excellency, the Apostolic Delegate, I submit to your consideration a plan to establish an American Foreign Mission Seminary.

That such a Seminary is needed, and urgently, seems daily more evident. The prestige of our country has become wide-spread; and Protestants, especially in the Far East, are profiting by it, to the positive hindrance of Catholic missionaries. I understand that even the educated classes in China, misled by the almost complete absence of American Catholic priests, believe that the Church of Rome has no standing in America.

Conscious that we are still short of priests in many dioceses, I would cite the words of Cardinal Manning referring to the foundation of Mill Hill:

"It is quite true that we have need of men and means at home; and it is BECAUSE we have need of more men and more means, by a great deal, than we as yet possess, that I am convinced we ought to send both men and means abroad. ... If we desire to find the surest way to multiply immensely our own material means for works at home, it is by not limiting the expansion of Charity and by not paralyzing the zeal of self-denial."

The priests of the United States number more than 17,000 but I am informed that there are hardly sixteen on the foreign missions. This fact recalls a warning which the late Cardinal Vaughan gave in a kindly and brotherly letter addressed to me twenty-two years ago, urging us American Catholics not to delay participation in foreign missions, LEST OUR OWN FAITH SHOULD SUFFER.

We must confess that as a Catholic body we have only begun, while our Protestant fellow-countrymen have passed the century mark in foreign mission work and are represented today in the heathen world by some thousands of missionaries, who are backed by yearly contributions running up into the millions.



THE HOPE OKON
Here is the ground on which Monsignor Walsh hopes to build the first Maryknoll Mission Center. It is covered with scrub and

HOW

SHALL

THEY

KNOW

OF

CHRIST

Maryknoll.

The Way of the Catholic Foreign Mission Society of America.

A Seminary, such as that contemplated, if established with the goodwill of the entire American Hierarchy, can hardly fail to draw hitherto, the attention of American Catholics.

"It is time", to use the words of the Apostolic Delegate, that the American Church should begin to move in this direction."

With pleasure, therefore, acting on His Excellency's request, I set the following outline of the plan, secured after conference with those immediately interested:

It is proposed to establish an American Foreign Mission Seminary for the training of secular priests.

This Seminary, like those of Paris, London (Mill Hill), Milan, etc., would necessarily be independent of any diocese and directly under Propaganda, which would control its own rules, etc., and apportion its fields of labor.

It would be national in its character, organized and sustaining priests of the United States, guided, of course, by the traditions of similar institutions abroad. It would appeal to young men reared in this country.

It is proposed to begin the work on a small scale, near some established house of Catholic philosophy and theology. It would be its PERMANENT home, well removed from the heart of cities, gradually securing its own professors, and developing exclusively apostolic atmosphere. No definite location suggested, although a preference has been expressed by the organizers for a center reasonably convenient to the populous Catholic zones and, if possible, not too far removed from those states in which a knowledge of foreign missions has already been cultivated.

It is noted that Preparatory Colleges will be needed, to serve as feeders to the Seminary.

Two priests are immediately concerned in this undertaking, to whom are willing to devote their lives, - Rev. J. Anthony Walsh of Boston and Rev. Thomas F. Price of North Carolina.

Fr. Walsh a priest of the Boston Archdiocese. He was ordained 1892, and the late reverend Archbishop Williams appointed, more than eight years ago, Diocesan Director for the propagation of the Faith. Under His Grace, Archbishop O'Connell, Fr. Walsh has been confirmed in this position which he still holds. He also directs the Catholic Foreign Mission Bureau, editing THE FIELD AFAR and issuing other publications bearing on the subject of foreign missions.

Fr. Price has spent twenty-five years in difficult mission work. He is the Superior of the Apostolate of Secular Priests of North Carolina and editor of the magazine, TRUTH.

His Excellency, the Apostolic Delegate, has advised that these two priests, having secured the encouragement of the Hierarchy, shall, with the permission of their Bishops, visit without delay the most important foreign mission Seminaries and apply in person to Rome for the authorization necessary to start.

Returned with proper credentials, they would aim to carry out, with the approval of the individual Bishops, the following plan:

- a) To secure spiritual aid, asking prayers and Communions from seminaries, religious houses of men and women, institutions, etc., etc.
- b) To spread a knowledge of the missions, by means of conferences and illustrated talks and by an output of mission literature.
- c) To seek material support, chiefly by increasing the subscription list of THE FIELD AFAR, which has already a wide circle of interested and generous readers among the clergy and laity.

It is my purpose to ask the Most Reverend Archbishops at our next meeting:

1. If they will commend the proposed idea.
2. In the event of their favorable consideration, if they will fix, or at least suggest, one or more desirable locations from which a choice might be made, both for a provisional and for a permanent Seminary.

I would, therefore, ask the Most Reverend Archbishops to discuss with their suffragans this proposed schema, that the views and suggestions of all the Bishops of the country may be obtained and a common understanding arrived at, and our common desire and the united commendation of the Hierarchy be made known to Rome and to the Catholic body of the United States.

Faithfully yours in Christ,

J. Carr. Gibbons,

Feast of the Annunciation, 1911.



HOPE OKONGMOON.

covered with graves, and government troubles are clouding the title to it—but hope is always strong in Maryknoll breasts.

UNLESS CHRIST CRUCIFIED BE PREACHED TO THEM?



OUR KOREAN "DEPARTANTS."
Behind them hangs the departure bell that formerly adorned a Japanese pagan temple.



THE SISTERS WHO LEFT MARYKNOLL IN SEPTEMBER ARE NOW NEARING THE LAND OF THEIR DESIRES.
Seven are bound for Korea, three for China.

THE KNOLL IN NOVEMBER.

WE are already well into the year and settled for what promises to be a very successful school term.

Our farm—always a place of interest—yielded a good crop. A special measure of thanks goes to our Auxiliary Brothers who gave up several free days to get in the hay, oats, and other produce. Now the barns are filled, and the cellar is well stocked with apples and other preserves, put up by the patient hands of our Sisters. There are no husking bees at Maryknoll, but all hands turn into the cornfield; and the only apple-ducking took place in the orchard when unsuspecting ground pickers got under the wrong branch. The chickens waxed strong on the bits dropped from the farm wagons, but, fatal error! they become very attractive towards Thanksgiving.

November is a month of pleasant memories at Maryknoll from its first holy days until it stretches out toward Advent. The one day which has always been revered by Knollers is the twenty-first, the feast of Our Lady's Presentation in the Temple, which also marks the birthday of Blessed Théophane Vénard. On this day, the students who have recently come to the Seminary are invested with the cassock and the cincture of Maryknoll.

For the candidates—fifteen in all this year—assembled at the altar, the cassock is blessed and conferred, while the seminarian recites from the Psalm, *The Lord is the portion of my inheritance and of my cup; it is thou that will restore my inheritance to me.* (*Ps. XV, 5-6.*) After this declaration of purpose, the young men return to the sanctuary, divested of their secular attire, wearing the habit of religion. With the prayer: "May the Lord gird thee with the cincture . . ." they are then invested with the cincture. The ceremony is simple, but its effectiveness is recalled each year by

THANKSGIVING.

Every day I kneel to thank Thee
Lord, for Thy dear care;
Every hour I look to heaven
With a grateful prayer.
I have need of Thy great kindness—
Well I know it, Lord,
Else I'd find in very living
Days and hours too hard.
Not alone for life I thank Thee,
For my daily bread,
But for all delights You send me—
For Your Banquet spread
Every morning at the altar,
When You come to me
Radiant with the joy of morning
In Eternity.
Gifts of friends, and hope immortal;
Endless joys to come
When, dear Father, all Your children
Will have reached their home.
Lord, I seek Your Heart's dear shelter.
There to learn the way
Best to say a heart-felt "thank You!"
This Thanksgiving Day.

—S. M. A.

Maryknollers wherever they may be, when they gather, as is done in many seminaries of this country, to renew their clerical promises on this day.

A glance at the various places represented by members of our community will give our readers an idea of the catholicity of our still very young body. We have subjects from New York, Brooklyn, Peekskill, Syracuse, Rochester, Ithaca, and Buffalo, New York (not forgetting the Bronx); from Philadelphia, Pittston, Scranton, Pittsburgh, Harrisburg, Pennsylvania; Newark, Paterson, West Orange, Jersey City, and Hoboken, New Jersey; Boston, Brockton, Fall River, Cambridge, Arlington, Worcester, Framingham, Peabody, Lowell, Lawrence, Waltham, Wakefield, and Quincy, Massachusetts; Providence, Pawtucket, and Valley Falls, Rhode Island; Hartford, Norwalk, and New Britain, Connecticut—not to mention our western representatives from Cleveland, Ohio; Elma, Iowa; Milwaukee and Boscobel.

To friends who have a devotion to "All Souls," we suggest the Burse so named.

Wisconsin; Sioux Falls, South Dakota; Chicago, Illinois; Detroit, Michigan; Cottonwood, Idaho; Los Angeles, Oakland, and San Francisco, California.

Besides the cities thus represented, we count also alumni from the following colleges: Fordham; Holy Cross; Boston College; St. Thomas; St. Paul, Minn.; St. Thomas, Hartford, Conn.; University of California; St. John's, Danvers, Mass.; St. Paul Seminary; Assumption; St. Benedict's; St. Anselm's; Villanova; Niagara University; DePaul; City College, New York; St. Francis; Santa Clara University; Notre Dame; St. Charles; Canisius College; Marquette University; State University of Iowa; Mount St. Mary's College; Illinois University; St. Bonaventure College, and Columbia College.

The direct nationalities of the present group of students in our Seminary are American, English, French, Irish, German, Italian, Canadian, Scotch, and Yucatanian.

Cooking in a seminary curriculum may strike some as strange, but every priest who has had to be his own family housekeeper—and there are such priests even in the United States—will applaud the idea.

Before the group left for the mission fields this year, a serious course in plain cooking was given under the direction of the Mother Superior of the Maryknoll Sisters who, having visited the Far East, has a knowledge of what ingredients can be found in the hinterland of over there. Success to these efforts!

Among our latest to leave for the Orient were several who had gone through their seminary course without a typewriter.

Now this is probably no new experience for the priests of our country, but an aspirant apostle today will find it more than a con-

venience to be able to make copies of letters, diaries, and documents. We suggest that friends of missionaries keep this need in mind and we should even say that the gift of a typewriter is more practical, at present, than that of a chalice, because through the kindness of priests and circles, we have now enough chalices to supply all our needs for the next few years.

A DEPARTURE MEMORY.

I WAS at Maryknoll and occupying one of the rooms reserved for priests. It was an ideal night that closed for me a marvelous day, never to be forgotten, the feast of our Lady's Nativity, September 8, 1925—but I could not sleep for hours, so strong was the impression left upon my soul by the two departures that were chronicled that day in the archives of the Catholic Foreign Mission Society of America and of the Foreign Mission Sisters of Saint Dominic.

In the afternoon, I had seen ten Sisters kneeling in their crowded little temporary chapel to receive a blessing and Godspeed. A Dominican, Fr. Hughes, spoke earnestly and well on their mission,

and the Superior of Maryknoll followed with cheery words of comfort to those who would be left behind, mentioning parents and relatives especially.

A few hours later these valiant young women were going West.

Hardly had their train left Harmon when a strange, oriental bell began to toll in weird, unusual tones, and, in a few moments, the terraces of the Seminary were lined with expectant faces. It was dusk and the sun was setting across the Hudson as the procession of seminarians, Brothers, and priests filed to their places on the grassed courts below.

Two figures in purple were the last to be seated—one the Right Rev. Monsignor Quinn, National Director of the Society for the Propagation of the Faith, the preacher of the occasion; the other, the Most Rev. Archbishop O'Doherty of Manila, Philippine Islands.

I cannot describe what followed: the hush; the assignment to missions; the sermon, fine and penetrating that caught the spirit of the occasion and communicated it to every living soul within sight;



REV. AUGUST WACHTER, E. F. M.
A Mill Hill missionary who has been laboring for souls in Borneo for the last fifteen years. Fr. Wachter was recently welcomed at Maryknoll when on his way to Europe for a short visit.

the paternal words of the Very Reverend Superior; the final embraces; and the sacramental crown of Benediction.

I overheard a splendid priest, a visitor, saying with deep earnestness, "I would not have missed this for anything, but I go back feeling mean and small."

The Blessed Sacrament was escorted to its tabernacle as an "Adoremus" was being chanted, and, in less than half an hour, seven young American priests had gone out into the night to bring the light of Christ to those who sit "in darkness and the shadow of death."

May we who watched them go fail not to strengthen their arms!

Did we ever speak to you about "Charlie"? He is known very favorably in certain quarters of this fair land, and, at one time in his career, he wrote a book, which he followed with a series of magazine articles. Charlie may not look the part, but he is a Maryknoller just the same and serves the cause as an extern and something of an *exlex*. Meet Charlie!



THE IMPORTANT BRANCH UNDER THE SUPERVISION OF THE MOTHER SUPERIOR OF THE MARYKNOLL SISTERS.

Missioners leaving this year for the Far East received a practical training in cooking.

TO WHOM SHALL I MAKE PAYABLE MY LIFE INSURANCE?

ABOUT MARYKNOLL
BROTHERS.

WHEN the school bell tinkled for the opening of the Preparatory College this fall, one more worthy Brother of Saint Michael took his place on the faculty. Brother Daniel, known formerly as Fred J. Doherty of Boston, is a graduate of Harvard College and of the Massachusetts Institute of Technology. Previous to his enrollment at Maryknoll, Brother Daniel had been employed as a laboratory chemist, spending many months with the American Sugar Company in Cuba. He is now Professor of Chemistry, while his confrere, Brother Luke de la Motte, of the University of California, is ably conducting the classes in Physics and French. All of which goes to show that Maryknoll wishes to direct the generous services of willing, Godfearing men into useful channels.

Excerpts from the Constitutions of the Maryknoll Brothers.

Name.—Besides the priest-members of the Catholic Foreign Mission Soci-



THE MOST REVEREND ARCHBISHOP GIARDINI.
Apostolic Delegate to Japan and Korea "chez lui" at Maryknoll.

ety of America, there is another branch composed of lay Brothers. The latter are known as the "Foreign Mission Brothers of St. Michael," and are under the direction of the Superior-General of Maryknoll. They are sometimes called the "Maryknoll Brothers."

Object.—The purpose of the Foreign Mission Brothers of St. Michael is to sanctify its members through the common life and the practice of spiritual exercises; and to promote the glory of God especially by assisting in manifold ways the Maryknoll Fathers in their work of converting pagans.

Means.—The means are prayer, self-denial, sanctified labor, and the practice of the evangelical counsels.

The assistance given to the Maryknoll Fathers may be at the home foundations or on the missions; in the fields or workshop; in clerical positions, in dispensaries, or in classrooms by teaching Christian Doctrine and sciences—in a word, wherever the Brothers may be useful.

Admittance.—The Brotherhood is open to all Catholic men of strong moral character, who have the good will and health for carrying on the great world-wide work of Maryknoll. The community is now made up of Brothers of widely different talents and trades, united by the bond of Christian charity. Zealous Catholic men anxious to devote their lives, as Brothers, to the missionary activities of the Catholic Church, will find an outlet for their zeal in any one of the Maryknoll stations.

Write for pamphlet, *American Brothers and Foreign Missions.*



CHARLIE!

OBSERVATIONS
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is the graphic story of the Maryknoll Superior's search, in Eastern Asia, for the first American mission field.

Observations in the Orient has been called an epoch-making book. The following is one of many tributes:

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MARYKNOLL, N. Y.

Three Wishes.



HE Chicago-bound limited from New York, puffing and panting, chugging and gasping as if for breath, was getting ready to leave Harmon.

Standing apart on the platform, eyes sparkling with enthusiasm, a Veteran Missioner, returned home on a short leave from Eastern Asia, looked upon a scene that brought never-to-be-forgotten memories to his mind. He was witnessing the latest departure of young Americans for the field afar.

"So long, old boy," sang out a cheery-voiced youth, as he clapped a baggage-laden companion none too gently on the back. "So long. Let us hear from you—and depend on it, we'll write. The best of luck and success to you in your new mission. Don't forget to send for us next year. So long!"

"Oh, I say, hello Jack. I almost missed you in the rush," sang out another lusty voice. "Hope you'll remember to stick those fur-lined handkerchiefs in your bag, for say—it's some cold reception they'll be giving you in Korea. God bless you, old pal! Good-by. What, write? Sure; once a month—watch me."

"Say, David, I'll mail you some red flannel in which to wrap your Korean stove. Got to have something to keep it warm, you know."

"Good-by, Tom."

"By, Dick."

The Veteran Missioner edged over closer to the laughing, jolly throng, and, as he did so, he heard a young seminarian say quietly to the missioner on the car platform, "Say, David, I won't forget that *Memorare*."

"All aboard!" cried the porter.

Then a cheer went up from the crowd on the station platform—a cheer that stirred the heart of the Veteran Missioner.

"All aboard," called the conductor.

"All aboard," shouted the brakeman.

There was a clanging of bells, a grinding and grating of wheels, a long-drawn-out gasp from the gigantic engine, a loud, shrill whistle—and the



A scene typical of the country districts of Korea.

Chicago-bound express was under way, carrying its cargo of American missionaries westward to the East.

"Say, David, I won't forget that *Memorare*." The words kept echoing and re-echoing in the heart and head of the Veteran Missioner, as he rode with a group of students back to the Foreign Mission Seminary at which he was to be a guest; and when he slipped into the chapel, he went straight to Our Lady's altar to offer his own *Memorare* for all those young Americans, and in particular for Father David. And his three wishes?—it was the Veteran Missioner's first visit to the Tabernacled King in this Seminary—well, he himself didn't know just why he did it, but he placed them all in Our Lady's hands for Father David. "Give him, O Queen of Apostles," he prayed, "the qualities that make for a good missioner—endurance, stability, and indifference."

It was just another one of those rainy days. There had been many like it during Father David's three years in Korea. Rain, rain, rain! It trickled into puddles, then formed into streamlets until the alley looked for all the world like a young river. It gathered tantalizingly upon the roof of Father

David's Korean mud palace, then came spattering and splashing down the sides of the house.

But within Father David was heedless of the weather, for he was engaged in the fiercest kind of tussle. "Say, why not give up? Why bear the beastly climate, the lack of companionship, the ingratitude of the natives, the sense of being forgotten back home? You have only a few conversions to your credit, and you've been over here three whole years. Why lose yourself in this miserable hole? You have sent out appeal upon appeal for funds to friends in the homeland. How many have responded? Where is the mission school and the mission chapel you hoped to build immediately upon your arrival here. Back home you could be utilizing your talents to an eminent degree. Oh, I say, why not give up? As a missioner you are a failure!"

But Father David had a pebble in his inside pocket which he called grit—he cast it, and for the hundredth time old Goliath was foiled.

When the Veteran Missioner looked in upon Father David at his far-off Korean mission one day, some years later, he could not help exclaiming, "Lad, you have been making many sacrifices."

25
Father David only smiled. "Not at all, Father. You know where there is love, there is no sacrifice."

"You're right, my lad," assured the Veteran Missioner—and down deep in his heart, he thanked Mary, Queen of the Apostles, for granting his three wishes.

—A. M. S.

THEY TELL US.

The illustrations are beautiful.—La.

There is no friend like an old friend.—Georgia.

THE FIELD AFAR is like a letter from home.—Oklahoma.

I intend to take your magazine as long as I live.—N. Y.

We have many a laugh over some of the Fathers' experiences.—N. Y.

Your magazine continues to be more interesting every issue.—Conn.

Thanks for the pleasure and profit which THE FIELD AFAR brings.—Mass.

When I read your FIELD AFAR, I get strength to bear my trials.—Cal.

THE FIELD AFAR is a treasure, recording the fine deeds of Maryknoll's apostles.—N. Y.

I find your magazine most interesting and am sorry that I had to be reminded to "pay up."—Mass.

There would be something lacking in my life if I did not continue to get your excellent magazine.—N. Y.

I am sorry to give Maryknoll the trouble to remind me that I am dilatory, for THE FIELD AFAR is a most welcome magazine at our home.—R. I.

In your magazine, I enjoy especially the letters which come from those heroic men and women who have given up all to labor in the vineyard of Christ.—Fla.

Though at this time of the year, in the country, we have very little time, I manage to read THE FIELD AFAR. Enclosed \$3 is my year's subscription.

—Santa Rosa, Cal.

I enjoy your valuable magazine very much. Although I cannot help you to any great extent financially, I shall try to get some of my friends interested in your work.—N. Y.

We do not have to be urged to renew our subscription to THE FIELD AFAR. It is a wonderful magazine in its contents and more wonderful on account of the meager subscription charge.—Ky.

I wish to tell you of the interest I take in THE FIELD AFAR which comes to my home every month.

I am a Protestant, with generations of Protestants behind me; nevertheless, I feel that your great Church, better than any other, can bring Christianity to the far-off heathen.—N. Y.

In a recent FIELD AFAR, I noted that twenty dollars a month would support the catechist, Monica Kim, now temporarily aiding the Sisters at Gishu, Korea.

I shall be pleased to donate this amount monthly for one year, for the services of this catechist.—Cal.

I always read THE FIELD AFAR with great interest; but the last number fairly frightened me when I considered the enormous expense you are under. I am sending you my check, only a drop towards the hundreds of thousands for which you must be responsible; but it is a great pleasure for me to contribute a little larger drop than ordinarily.—Pa.

THE VATICAN MISSION EXPOSITION

By a Maryknoller in Rome

At the request of the Holy Father, missionaries in all parts of the world prepared and sent to Rome interesting and valuable exhibits relating to missions and the people in mission lands. A central committee at Rome attended to the displaying of these exhibits. The result—after two years of loving labor—is the Vatican Mission Exposition.

A Maryknoll priest who is one of the guides at the Exposition has written this account for English-speaking readers. The preface is by Archbishop Marchetti-Selvaggiani, Secretary of the Congregation of Propaganda and Chairman of the Exposition Committee. An appendix of the latest mission statistics is a valuable feature.

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THE FIELD AFAR OFFICE

MARYKNOLL P. O., N. Y.



The Heart of Christendom

HE WHO LOVES JESUS CHRIST WILL MAKE HIM LOVED BY OTHERS.

KOREA.

THE pastor of Yeng You, Fr. Morris, writes:

Have you heard that we held a public procession through the town on the occasion of Corpus Christi? We are doing something else besides building to keep in the public eye and boost Catholic stock among our neighbors. Do you know that we have the highest swing in Yeng You? This is a very popular pastime among the fair sex in Chosen, and the sterner folks are not averse to such a form of exercise. I am thinking of erecting more; and then, when the grounds are packed, of leading out my catechist to harangue the multitude.

I feel like a real prize fighter just now. Like all Chinese builders (I am familiar with the experience of our confreres in Cathay), my employees bear watching, and I have been on their necks perchance continually. However, today, a great holiday for the rascals, bright and early, the foreman called to present me with a box of cigars. It may have been an acknowledgment of my prowess, though I rather think it was bait for the holiday loan I advanced later. Eternal vigilance is the price of honest construction here as in America.

We are celebrating a big holiday for our Koreans also, and, coinciding as it does with my feast day, it has been a gala anniversary for all of us. A gorgeous "spread" is a central feature of any real oriental celebration, and, of course, traditions were faithfully observed.

"Tan-O" is the name of this Korean holiday. I intended to expatiate on the origin and meaning of it, but nobody seems to know its history. It just simply happened, from what I can glean.

As regards finances, let me whisper in your ear—"Don't overestimate the coöperation I am getting from the natives." They haven't got much for themselves. I am gathering in a sufficient amount to keep the wolf at a safe distance—the result of maintaining the propaganda pen at white heat. Luke Delmege's *cui bono* was trying to force an entrance to my soul each

time you refused to print even excerpts from my long accounts; but, no doubt, I am selfish. It would be well, however, to urge the levites assigned to Korea to collect what they can among their friends in order to help us pay for the house of study which will be upholstered *according to their means*.

Fr. Byrne has not yet returned from Shanghai, though he is probably on the way home. I should have liked to accompany him, as he urged, but from



Some day this Korean boy may assist Maryknoll priests in their work.

what happened later in construction, it was well that I remained on the job. Since his departure, however, I claim to be the busiest man in Korea—so with this, I beg to be excused.

—The "Beggar of Yeng You."

THE following note was received from Fr. Duffy:

Perhaps my brothers across the water would like to know of my whereabouts for the past three months. Immediately after my first mission trip, it was my good fortune to be assigned to the honorable position of Professor of English in the commercial school here at Seoul. This institution, which goes under the fair name of Namdaimon Commercial School, is conducted by the French mission, having for its administrator a French priest, Fr.

Kremp, who, by the way, was interpreter for the American soldiers in France during the World War. At present there are about one hundred and thirty-five students enrolled, the majority of whom are pagan.

I may mention that I have class three times a week for the Japanese Christians, most of whom are young men with good positions—lawyers and bank clerks. They are much more anxious to learn than the Koreans.

Those of you who have never had the pleasure of casting a glimpse on this fair city, Seoul, will permit me to say a word in passing.

It is no longer an old city, but a real modern one, having all things that you can find in an American city. This is due to the fact that the foreigners have come up here from Chemulpo, a seaport town about twenty-four miles from here. The Japanese are making many modern improvements, among them a new railway station capable of resisting all earthquakes. A Shinto shrine has been erected on the top of Namdaimon Mountain so that the gods of Chosen may protect the city. Its construction will cost some millions, and, when completed, there will be installed Shinto priests.

Seoul has also two hospitals, one run by the Japanese Government, the other by the American Protestants. It is not to be wondered at that the Koreans say there are no Catholics in America, when in such a city as this, there is not an American Catholic—only an Irishman representing them, a poor representative at that.

The Korean group of Maryknollers are on the ground and assembled at Yeng You. The excitement is all over—departure, receptions, hand-shaking, good-bys, welcomes, sea experiences, first glimpses in strange lands; and now, down to a real grind—language lessons that call for perseverance, patience, and prosaic digging. But, oh! how important is this first period of a missioner's life. Without the language he may be a saint and win souls, but, if he is a saint and has the language, his usefulness will be increased tenfold.

Korean Kiddies.



OUR Korean correspondent snapped these two little school misses—who, by the way, rarely miss school—while they were reading

THE MARYKNOLL JUNIOR

instead of studying their Korean A B C's. Of course, their knowledge of English is very limited, and they can read only the pictures; but still they know how to hold the magazine right side up, and that is a lot more than most of us could do with a Korean newspaper.

Only fifty cents a year

ADDRESS: THE MARYKNOLL JUNIOR, MARYKNOLL, N. Y.

Maryknoll-in-San Francisco.

THE most important happening since our last writing was the ordination in St. Francis De Sales Church, Oakland, of a Maryknoller, the Rev. James G. Keller, a native of Oakland.

The ordaining prelate was the Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco, assisted in the ceremonies by the Very Rev. Msgr. James P. Cantwell, chancellor, and the Very Rev. Msgr. Edward P. Dempsey, pastor of St. Francis De Sales Church. In the sanctuary were many other priests and clerics, old time friends of Fr. Keller's.

The large church was crowded to its full capacity, and this is not surprising when we know that Fr. Keller's was the first ordination ever to take place in Oakland.

On the following Sunday, he chanted his first Solemn High Mass. The assistant priest was the Rev. Edmond T. McAllister; the deacon, the Rev. Mr. Hogan; and the subdeacon, the Rev. William J. Butler. Msgr. Edward P. Dempsey and several other members of the clergy were present. The sermon was preached by the Rev. F. J. Rock.

Fr. Keller addressed the Maryknoll Auxiliary at the San Francisco Pro-

Gifts that will give pleasure and profit throughout the year—Maryknoll books. (See the back cover.)



THE CATHEDRAL AT SEATTLE.

A dominating structure that looks down on Puget Sound. All Maryknollers are at home in this church.

SAFEGUARD OUR LORD'S INTERESTS IN YOUR WILL BY A MARYKNOLL ANNUITY.

cure. There was a large gathering of interested friends to greet him. After the meeting, he gave Benediction of the Blessed Sacrament, and afterwards his first blessing to those present. All are glad that this Maryknoller is to stay in his native state for a couple of months.

It may be interesting to some of our readers to know that the excavation is already being made in preparation for the erection of the new Maryknoll College at Los Altos. This College will be within five minutes' walk of the San Francisco Archdiocesan Preparatory College of St. Joseph of Cupertino. The Maryknoll students will attend class daily at the Archdiocesan College, but they will use the Maryknoll building for all other purposes.

Already some of the interested young men of this section have been down to see the steam shovel make its way through the hills in preparation for the new building.

FROM KOREA.

It came to us from Korea, but it might have started in this country if not in Australia. Here is the clip:

"Hello! Hello! Is this you, Mac?"

"Aye."

"Is this Mac MacPherson I'm talking to?"

"Aye; spe'kin."

"Well, Mac, it's like this. I want to borrow fifty dollars—"

"All right. I'll tell him as soon as he comes in."



Maryknoll
Medical
Notes.

FROM Fr. Paschang, pastor at Kochow, came the following:

You have already heard about the growing fame of Bro. John and the Sacred Heart Western Medicine "Emporium." Bro. John can tell you more about his department than I can, of course. However, anybody can see the number of daily callers, the results obtained by his treatments, and the appreciation of those whom he has helped. What is not so evident, though, but is more interesting to us, is the good done to spread the faith.

Bro. John has been able to baptize not a few dying soldiers and beggars, also many babies, whom we should not have reached if it had not been for his connection with the medical end of our work; but people baptized in *articulo mortis* do not build up the missions. However, there are a goodly number of people who have become interested in our religion through their acquaintance with it in the dispensary, and if we can follow them up, we may get them after a while. The real work of the dispensary, it seems to me, is indirect. There is no doubt that it is the best advertising means we have; it gains a lot of good will and breaks down suspicion and prejudice among all classes of people.

One of my greatest encouragements here is to note the willingness of the people to pay for services rendered, and, in some cases, very liberally. A fixed fee is charged only in the case of one kind of disease, but the voluntary contributions are the real signs that the people feel they are getting something worth while. E. Yip, the catechist, suggested to a few of the officials that as they were having many soldiers cared for, they might help along the work with a little donation. The officials accepted the proposal and the general headed the list with two hundred dollars in gold.

Some people like to give gifts which advertise the giver as much as the receiver—such are the gorgeous silk banners with gold leaf inscriptions. I think the Brother has about six of these wall coverings now, the latest and costliest being presented only yesterday, and another, even more costly, is being made.

Subscribers who live in or in the vicinity of the metropolis may leave renewals at 410 E. 57th Street.



A CORNER OF BROTHER JOHN'S OPEN-AIR INFIRMARY AT KOCHOW.

We were speaking recently with an experienced missioner about medical men for China, and we asked the question, "What is the ideal subject?"

The answer came without hesitation: "A young man, with faith and charity, who has no desire for the married state, and who is anxious to aid helpless people on the mission field. Such a young man should look forward to useful occupation with little or no chance for social activities. He should have a sense of humor, and be companionable."

From a recent note of Bro. John's, we clipped the following:

Recently I went to Fachow to spend a day with Fr. Cairns. The bandits had preceded me and "shot up" a village close by. I went over to the place with Fr. Walker. We saw five dead in one family—one woman was being put into a coffin; the rest were on the floor, the children tied in sacks. Such a sight!

Oh, for that day when Maryknoll

will be able to open a home for the poor lepers! It is impossible to describe the wretchedness and suffering of these unfortunate creatures for whom every day is really a living death.

Our school here is filled—about ninety boys. Next year we shall have to increase our enrollment, for new students have already sent for applications.

A recent letter from Loting contained the following item:

At the orphanage, pestilence and disease continue to exact dreadful toll, but the *I Shaang Koo Nung*, or "the Doctor Sister" is making much progress with the odds still terribly against her. Happily, a supply of antitoxin on hand enabled her to vaccinate all the youngsters when a recent smallpox epidemic threatened our little crèche. Not one was lost by death at that time. Too, a very severe eye disease known as trachoma is also causing much anxiety. Only slight improvements have been noted, for this dread disease cannot apparently be wiped out entirely. However, every day finds Sister Richard treating the afflicted and giving them the luxury of frequent eye washes which afford them much relief.

AN ATTRACTIVE CHRISTMAS CARD.

A Maryknoll Art Department production bearing to your friend your warm good wishes and Maryknoll's, will be sent to each on your gift list to whom you offer the year-long present of a subscription to

THE FIELD AFAR
(\$1 a year; 6 years, \$5); or
THE MARYKNOLL JUNIOR
(Fifty cents a year)

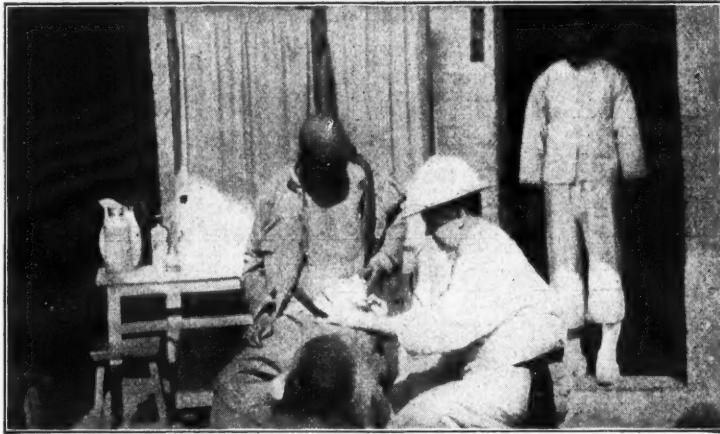
An English Sister of Charity, who visited Maryknoll with her superior, Sister Xavier, when both were on their way to China, writes on the subject of medical missions:

I have not yet told you of Sister Xavier's wish to get a doctor here and develop our medical mission work. Of course, the doctor would have to be a native; but fully trained at the Jesuit University in Shanghai. In time of sickness, such as we have just been through, it is pretty bad to be cut off from all help outside; and a doctor for diagnosis is really needed. Our new men's hospital is progressing well; the sick come to it from all the islands around. A doctor would have charge of that and all the missions; he could also work up a practice outside and bring his patients to the hospital.

If we do not develop our medical mission work here, the Protestants will extend their activities along that line; so we ought to seize the opportunity. It is being urged everywhere now that Catholic missions should do more medical work—the Protestants are really ahead of us in that.

We should have to offer a fully trained doctor from the University a fixed salary for a few years, until he worked up his own practice. We are told it would have to be six hundred dollars a year. I wish that our large hospitals in England and in America would sponsor a medical mission; that is, send supplies and so on—it would not be much to them and would be a great help to the missions.

All tastes can be satisfied at the Maryknoll book table. Stories, biographies, travel talks are attractively presented. (See the back cover.)



A STITCH IN TIME IS WORTH TWO IN THE SIDE.

MISSIONARY KITS ARE NEEDED FOR OUTGOING MISSIONERS.

WE TO YOU.

The spiritual favors offered by Maryknoll are quite distinct from those that may be secured from other spiritual organizations. Maryknoll associates share—

1. In the good works and sacrifices of all Maryknollers in the homeland and on the mission field.

2. In the Friday Masses of all Maryknoll priests. These Masses at present number 3,600 a year.

3. In the prayers offered daily, but especially on Fridays, by all Maryknollers at home and abroad.

These privileges may be secured for the living or for the dead through Associate Membership, which calls for an offering of fifty cents—or if in perpetuity, for fifty dollars. Subscribers to THE FIELD AFAR are, by that fact, registered as associates without further obligation.

We urge our readers to take advantage for themselves and for those who are dear to them of such spiritual helps as are offered by Maryknoll and other organizations of men and women consecrated to the service of God.

And we also call to their attention the wealth of spiritual favors that are provided for those who contribute to the Propagation of the Faith and other mission-aid societies.

MARYKNOLL MISSION LETTERS.

follows, as a companion volume, *Observations in the Orient*. It is the first record of the American missionaries' struggles and achievements, trials and compensations, in the mission field.

The book has won a warm welcome from Catholics and non-Catholics alike, in all walks of life. The following is a typical press comment:

"Readers will welcome a full collection of these instructive, interesting and entertaining messages from the Far East.

"First of all, the Maryknoll Letters are in many ways instructive. They furnish first-hand and reliable information concerning the work that is being done to spread the light of faith throughout some of the darkest spots in the pagan world.

"In the second place, they are interesting. Aside from their religious content, they describe many Oriental customs and manners which in themselves, being to us quaint and curious, must needs quicken our interest.

"Not least are these Letters entertaining. The writers of them are gifted with a strong sense of humor; a gift which, while it stands them in good stead amidst the privations and difficulties inseparable from their missionary experience, is reflected in their communications, enabling friends at home to share in the joy, and even the fun, which, happily, is seldom absent from the lives of men whose habit is detachment and self-sacrifice."

—American Ecclesiastical Review.

Bound in blue cloth, richly stamped in gold. 364 pages of text. 32 pages of illustrations.

Price: \$3.00, postpaid.

Field Afar Office, Maryknoll, N. Y.

FOR YOUR WILL.

Give this title to your lawyer. It is: CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA, INC.



SISTERS' DAY AT MARYKNOLL, 1925.

This is an annual event participated in by a great number of religious.

Circles.

WE, the undersigned, at this Thanksgiving Season, in the year of Our Lord, nineteen hundred and twenty-five, do express our most sincere gratitude to our Bountiful Master for the numberless blessings, spiritual and temporal, of the past year. Above all, we thank Him for blessing us with you, our good friends, His faithful stewards through whose generous acts and sacrifices He has ministered to our many needs.

THE MARYKNOLL FAMILY.

A hearty "thank you," St. Patrick's Circle, for a timely supply of dental necessities.

Congratulations to St. Robert's Circle on the establishing of a fund for a second leper hut.

Through the thoughtfulness of Sacred Heart Circle, Pennsylvania, a goodly supply of surplices awaited our new students.

NOVENAS AT THE SISTERS' CHAPELS

A cordial welcome to our latest Circles: St. William's Circle; St. Catherine's Unit; a second St. Francis Xavier Circle; and St. Richard's Circle.

St. Francis and St. Mary's Mission Relief Society has taken Maryknoll under its wing on several occasions. We like it. It is a comforting wing and we want to stay there.

A Mission Circle of Boston, Mass., through the Society for the Propagation of the Faith in that city, sent a fine donation of altar supplies for our latest recruits to the mission field.

There have been no idle fingers among the members of our Good Shepherd Circle during the past months, judging by the box of knitted articles already on its way to Korea, via the Home Knoll.

Ithaca Circle has again extended a helping hand to our Korean pastor, Fr. Cleary, with a substantial check for his catechist; Théophane Vénard Circle, and St. Patrick's Circle, Massachusetts, remembered Fr. Byrne.

We are always happy to see our "baby Circles" growing up. Congrat-

ulations to Our Lady's Circle of California on its very generous share in bringing happiness to our Sisters bound for the Orient, and on the "shower" which rained on Maryknoll.

Through the Society for the Propagation of the Faith, there came from the Catholic Missionary Knitting Society, New Jersey, a valuable supply of knitted articles which have found their way to Korea to keep off "ye cauld blasts."

We note with gratitude that the medical needs of Bro. John were remembered by St. Catherine's Circle and Corpus Christi Circle.

St. Mary's Hospital, Missouri, and St. Peter's Hospital, New York City, are also numbered among our friends.

To the Ave Maria Circle we are indebted for a most unusual donation toward outfitting our fall departure group. In addition to the many gifts of the members, there came through the courtesy of the John T. Connor Company, Somerville, Mass., a large supply of Ivory soap, and as an expression of the generosity of the Gillette Safety Razor Company, a dozen safety razors.

ARE CONTINUOUS.

To the following Circles we are grateful for "showers" of linens and miscellaneous supplies for our missionaries: Alacoque Circle, Conn.; St. Vincent de Paul Circle, R. I.; St. Brigid's Circle, N. Y.; the George Edward Circle, Mass.; Marshall Circle, Mass.; The Anthonian Club, N. Y.; and the Sacred Heart Circle, Mass.

Write to the Circle Director, Maryknoll, New York, for information regarding Circle activities.

Crusades.

THE members of the Maryknoll Unit of the Students' Mission Crusade can hardly be blamed for being strong "boosters" for foreign missions. So when a clerical friend half-seriously suggested to a Maryknoller that he could find sufficient outlet for his zeal here at home, the Maryknoller became unusually thoughtful and replied:

Don't imagine that we are without interest in our own country. If we could not develop foreign missions without injury to missions in the homeland, we would not cross the ocean or encourage others to do so; but we know that foreign mission activities are stimulating all propaganda activities here at home. Now listen!

The foundation of the work among the Indians, for instance, was due mainly to the foreign mission zeal of French Jesuits and Spanish Franciscans. A society engaged exclusively in the work for the negroes sprang from the founding, in this country, of a branch of the Foreign Mission Seminary of Mill Hill, England; and the two other most important societies at work among our negroes are foreign mission societies.

The first agency established here to collect funds for the missions was the Society for the Propagation of the Faith. Our Students' Mission Crusade was suggested by a student for the foreign missions; and one has only to look about him to note the much greater interest in home missions that has followed the growth of foreign mission work and the number of men and women who have found inspiration and encouragement to make sacrifices for their neighbor in the foreign mission spirit of going the whole way for Christ.

The friend to whom this reply was addressed courteously replied:

You have made me realize that the more serious interest I myself have lately taken in my work has been due to the example of you men. Before I

heard of Maryknoll, I was content to do the minimum of what duty required, but your example caused me to begin to feel uncomfortable. Without realizing it, I was ashamed of myself and I fear I must admit that what I said a moment ago was inspired by an unconscious jealousy that others should have a spirit of sacrifice so much greater than my own.

You will be interested to know that the bishop in my own diocese, which already has a Maryknoller at the front, has more than once proposed his example as a stimulus to the zeal of our priests.

It is good to note that in the happy excitement of meeting new schoolmates and "getting used to" another set of teachers, our Crusaders have not forgotten the one Changeless Friend with His love for souls. The opening months of school are times of adjustment and organization along the lines of school activities. With the approaching close of the Jubilee Year and its special appeal for the spread of the faith, we look to our Crusade friends for great things.

The Mission Society of the College of the Sacred Heart, New York, took pity upon Fr. Byrne's shrunken purse.

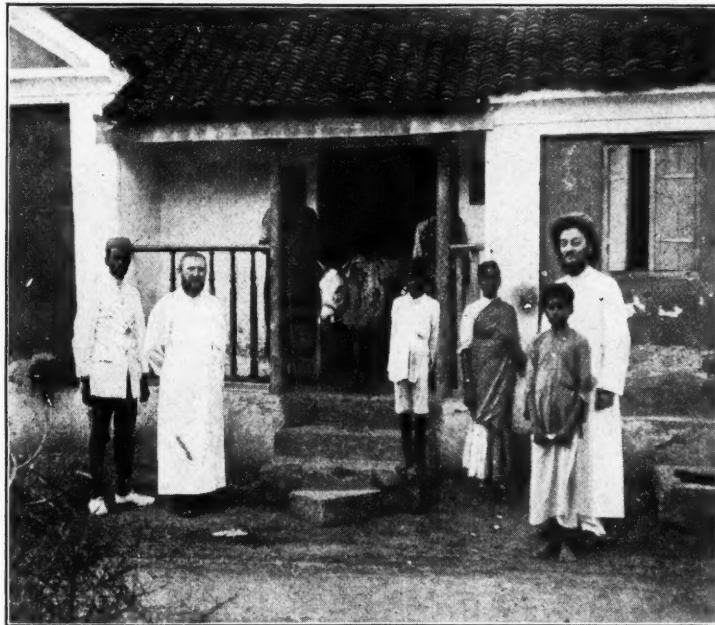
The ransoming of pagan babies still holds its own among the Crusaders of St. Dominic's Academy, New Jersey, and Sacred Heart Academy, Rhode Island.

Early "birds" in catching the interest of their members for Maryknoll Burses were the Stella Maris Mission Unit; St. Joseph's College, New York; St. Elizabeth College, New Jersey; Trinity College, Washington, D. C.; and the Academy of the Sacred Heart, Louisiana.

We are also grateful for stringless gifts, mission gifts, and donations to our Building Fund from the Blessed Sacrament School, New Jersey; St. Joseph's Academy, Florida; St. Henry School, Missouri; and Immaculate Conception Unit, Indiana.

Among the notes which bring us much pleasure, we include the following:

Enclosed you will find the voluntary contribution of \$100 from the students of Incarnate Word College and Academy, San Antonio, Texas, to the missionary fund.



Monsignor Merkes, V. G., at the left, and Father Beukers, at the right, were kindly hosts to the Maryknoll Superior when he passed through India in 1922. Both have since "gone home" to the reward of their apostolate.

A Basketful.



Jetty and Joe Murfa. Address—Africa.

THE latest addition to Burses a-building is one in honor of St. Raphael.

It was a lone bill—one dollar—and it came from Trenton, but with it was a slip of paper and these words:

*Be it ever so little
It is better than none.*

New subscribers since our last issue number seven thousand and thirty-nine. They represent forty states and twelve countries and testify to the kindly interest of old subscribers who wish to make other friends of Maryknoll.

A Michigan subscriber, sending some Mass intentions for Maryknoll missioners, writes:

The thought occurred to me, Father, that by sending sample copies of THE FIELD AFAR to some friends of mine, with a request for a subscription enclosed, a number of new subscribers could be obtained. If you think favorably of this plan, I should be glad to furnish you with a preferred list.

All except a few of the three-figure gifts recorded since our last issue came from or through the active interest of priests.

This is not unusual, but it should certainly be an object lesson to those of the laity who are in a position to push this important work of the Christian apostolate.

We wish to thank our army chaplains for the generous and prompt response which they made

Subscribers to THE FIELD AFAR who live in or visit New York City may leave their renewals at the Maryknoll House, 410 E. 57th Street.

to our request for Mass-Kits to be placed at the service of our outgoing missioners, each of whom was finally supplied. We are certain that this particular offering called for a sacrifice. It certainly did in the case of one who wrote:

For years I have turned down every appeal made to me for my chaplain's kit, as it is practically the only souvenir I cared to keep of my service in the army. I never, during my twenty months at home or overseas entrusted said kit to anybody else, because I feared lest it might be waylaid or side-tracked; and ever since my return to the United States, I have been using it on Decoration Day.

Had I the money required, I should rather send you five hundred dollars than part with my kit, but, being a poor curate in a new and needy parish, I feel that I must make some sacrifice for the missions, and, therefore, I am sending you today, by express, my chaplain's kit, hoping that it will enable some of your missioners to help the souls on the field of honor.

A pastor patron of THE FIELD AFAR says "nice things" about it in his *Parish Bulletin*, and adds:

We wish to coöperate with the Maryknoll Fathers, with our own St. Mary's Circle, and with all the subscribers to THE FIELD AFAR who live in our parish. We have prepared a little envelope to expedite the work of subscription. These envelopes will ask for your name, plainly written, and for your street and number; One Dollar (\$1) enclosed and an "X" to indicate whether you are subscribing for the first time, or renewing the subscription which has just expired. The pastor will be glad to send your subscription by check to Maryknoll.

GOING THEREFORE, TEACH ALL NATIONS.

Certificates are now prepared for our Group Perpetual Memberships. Places are reserved on each certificate for ten names. This is a good opportunity for a family or a religious household to share in the labor, sacrifices, prayers, and masses of our Society.

(Information will be sent on request.)



THIS IS TO CERTIFY THAT

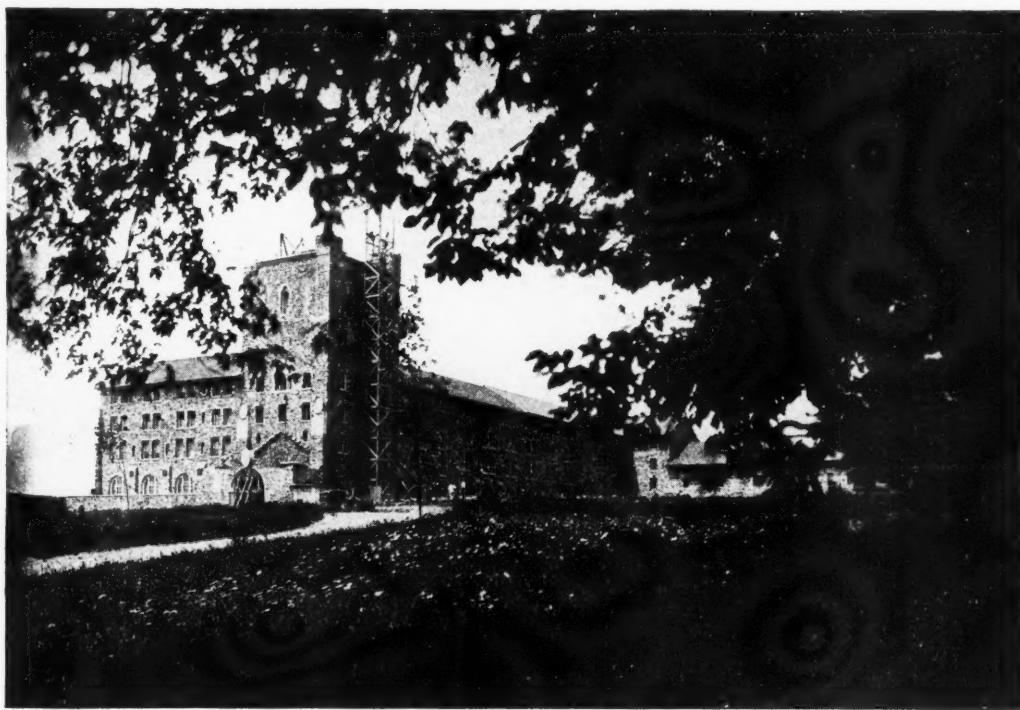
HAVE BEEN ENROLLED IN A GROUP PERPETUAL MEMBERSHIP OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA & WILL SHARE IN THE PRAYERS WORKS & SACRIFICES OF THE MEMBERS OF THIS SOCIETY.

SUPERIOR

MARYKNOLL: NEW YORK

ADOPT A MARYKNOLLER, PRIEST, STUDENT, BROTHER, OR SISTER—\$300 A YEAR.

INDIAN SUMMER ON MARY'S KNOOLL



MARYKNOLL SEEMED MORE BEAUTIFUL THAN EVER DURING THE GOLDEN DAYS OF THIS AUTUMN OF 1925. YET, MARYKNOLL-ON-THE-HUDSON STILL HAS A LINGERING SUGGESTION OF A RUINED FORTRESS ON THE RHINE. NOW MARYKNOLL IS NOT A RELIC OF THE MIDDLE AGES. IT HAS BEEN CALLED BY A GREAT CARDINAL IN ROME THE GLORY OF THE YOUNG CHURCH IN AMERICA.

**HAVE YOU DONE YOUR PART TOWARDS COMPLETING YOUR
COUNTRY'S FOREIGN MISSION SEMINARY?**

STONES IN THE WALLS ARE PLACED AT FIVE DOLLARS, WHICH MAY BE
GATHERED IN SMALL AMOUNTS. (IF THIS APPEALS, SEND FOR A STONE-
CARD.)

OTHER AND LARGER SECTIONS ALREADY OFFERED BUT NOT YET TAKEN:

ADDRESS: THE VERY REV. SUPERIOR,
MARYKNOLL, NEW YORK.

THE FIELD AFAR

NOVEMBER, 1925

BURSES IN THE MAKING.

A Burse is a sum of money invested and drawing enough interest to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary, or Maryknoll's Preparatory College, The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual burse is five thousand dollars. If the student's personal needs are included, the amount is six thousand. We will welcome additions to five thousand dollar burses.

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

FOR OUR SEMINARY.

<i>The Most Precious Blood Burse</i>	\$4,766.19
<i>Trinity Walkanduit Burse</i>	4,303.53
<i>St. Patrick Burse</i>	4,098.17
<i>Kate McLaughlin Memorial Burse</i>	4,050.00
<i>St. Anthony Burse</i>	3,889.13
<i>St. John's Seminary, Archdiocese of Boston</i> Burse.....	3,713.51
<i>Curé of Ars Burse</i>	3,631.30
<i>St. Philomena Burse</i>	3,605.00
<i>College of St. Elizabeth Burse</i>	3,535.00
<i>St. Anne Burse</i>	3,253.63
<i>St. Michael Burse No. 2</i>	3,001.47
<i>N. M. Burse</i>	3,000.00
<i>College of Mt. St. Vincent Burse</i>	3,000.00
<i>Fr. Chamainade Memorial Burse</i>	2,929.95
<i>Bl. Louise de Marillac Burse</i>	2,753.36
<i>Michael J. Egan Memorial Burse</i>	2,500.00
<i>Dunwoodie Seminary Burse</i>	2,435.53
<i>Father Chapon Burse</i>	2,232.00
<i>Our Lady of Mt. Carmel Burse</i>	2,171.89
<i>Marywood College Burse</i>	2,125.50
<i>Holy Child Jesus Burse</i>	2,074.85
<i>Mother Seton Burse</i>	1,947.18
<i>Pius X Burse</i>	1,756.25
<i>St. Dominic Burse</i>	1,740.07
<i>Bishop Molloy Burse</i>	1,600.00
<i>O. L. of the Sacred Heart Burse</i>	1,591.98
<i>Duluth Diocese Burse</i>	1,411.70
<i>Bernadette of Lourdes Burse</i>	1,374.75
<i>Fr. Nummy Burse of Holy Child Jesus Parish of Richmond Hill</i>	1,302.55
<i>St. Agnes Burse</i>	1,275.18
<i>Immaculate Conception Patron of America Burse</i>	1,179.23
<i>St. John Baptist Burse</i>	1,049.11
<i>James H. Collier Burse</i>	1,000.00
<i>St. Michael's Parish, Lowell, Burse</i>	1,000.00
<i>Manchester Diocese Burse</i>	800.00
<i>Susan Emery Memorial Burse</i>	776.21
<i>St. Michael Xavier</i>	763.50
<i>St. Francis Xavier Burse</i>	719.28
<i>St. Rita Burse</i>	707.15
<i>St. Lawrence Burse</i>	646.25
<i>Our Lady of Lourdes Burse</i>	519.53
<i>Children of Mary Burse</i>	457.05
<i>St. Joan of Arc Burse</i>	425.01
<i>St. Louis Archdiocese Burse</i>	425.00
<i>St. Bridget Burse</i>	378.00
<i>Holy Family Burse</i>	340.00
<i>St. John B. de la Salle Burse</i>	265.32
<i>St. Jude Burse</i>	243.00
<i>St. Boniface Burse</i>	230.65
<i>Maryknoll-in-Heaven Burse</i>	228.50
<i>St. John Berchmans Burse</i>	200.00
<i>Our Lady of Victory Burse</i>	192.00
<i>The Holy Name Burse</i>	180.00
<i>Jesus Christ Crucified Burse</i>	153.50
<i>St. Peter and Paul Burse</i>	150.00
<i>All Saints Burse</i>	140.28
<i>Newark Diocese Burse</i>	130.00
<i>St. Joseph Burse No. 2</i>	107.00
<i>Archbishop Ireland Burse</i>	101.00

FOR OUR COLLEGE.

<i>Sacred Heart of Jesus Burse (Re- served)</i>	4,250.00
<i>Holy Eucharist Burse (Reserved)</i>	2,100.00
<i>Bl. Théophane Vénard Burse</i>	1,612.80
<i>"C" Burse II</i>	1,500.00
<i>Bl. Virgin Mary Sodality Burse</i>	1,000.00
<i>St. Aloysius Burse</i>	647.50
<i>St. Michael Burse</i>	646.32
<i>St. Margaret Mary Burse</i>	112.00
<i>Immaculate Conception Burse</i>	106.00

*On hand, but not available, as at present interest goes to the donor.

Diocesan Directors of Mission Aid will gladly forward to the Catholic Foreign Mission Society of America, gifts for the work at home or abroad. When requesting this service, mention Maryknoll as your beneficiary.

DIOCESAN MISSION AID.

(August 1 to September 1)

Boston	(Through Soc. for Prop. Faith).....	\$ 59.66 (also Masses)
Buffalo	(Through Soc. for Prop. Faith).....	125.00
Detroit	(Through Soc. for Prop. Faith).....	200.00 (also Masses)
Fort Wayne	(Through Soc. for Prop. Faith).....	25.00
Newark	(Through Soc. for Prop. Faith).....	557.75
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The Three Divine Virtues. By D. I. Lanslots, O.S.B., Frederick Pustet Company, Inc., N. Y. \$1.50.

Christian Doctrine Drills. Compiled by a Sister of Mercy, D. B. Hansen and Sons, Chicago. \$0.05.

Letters on Marriage. Introduction by Henry S. Spalding, S.J. Benziger Brothers, N. Y. \$1.25.

L'Amé de Tout Apostolat. By Dom J. B. Chantard. P. Téqui, librairie, Paris.

Manual of Select Catholic Hymns and Devotions. Compiled by P. M. Colonel, C.S.S.R. J. Fischer and Brother, N. Y. \$0.75.

Dangerous Contracts. (Three act comedy drama) by P. Brentano.

At the Gate of Heaven. (Play for boys and girls in one act.)

The Double Mystery. (Play in three acts) by J. P. Brentano. Catholic Dramatic Company, Rev. M. Helfen, Brooten, Minn.

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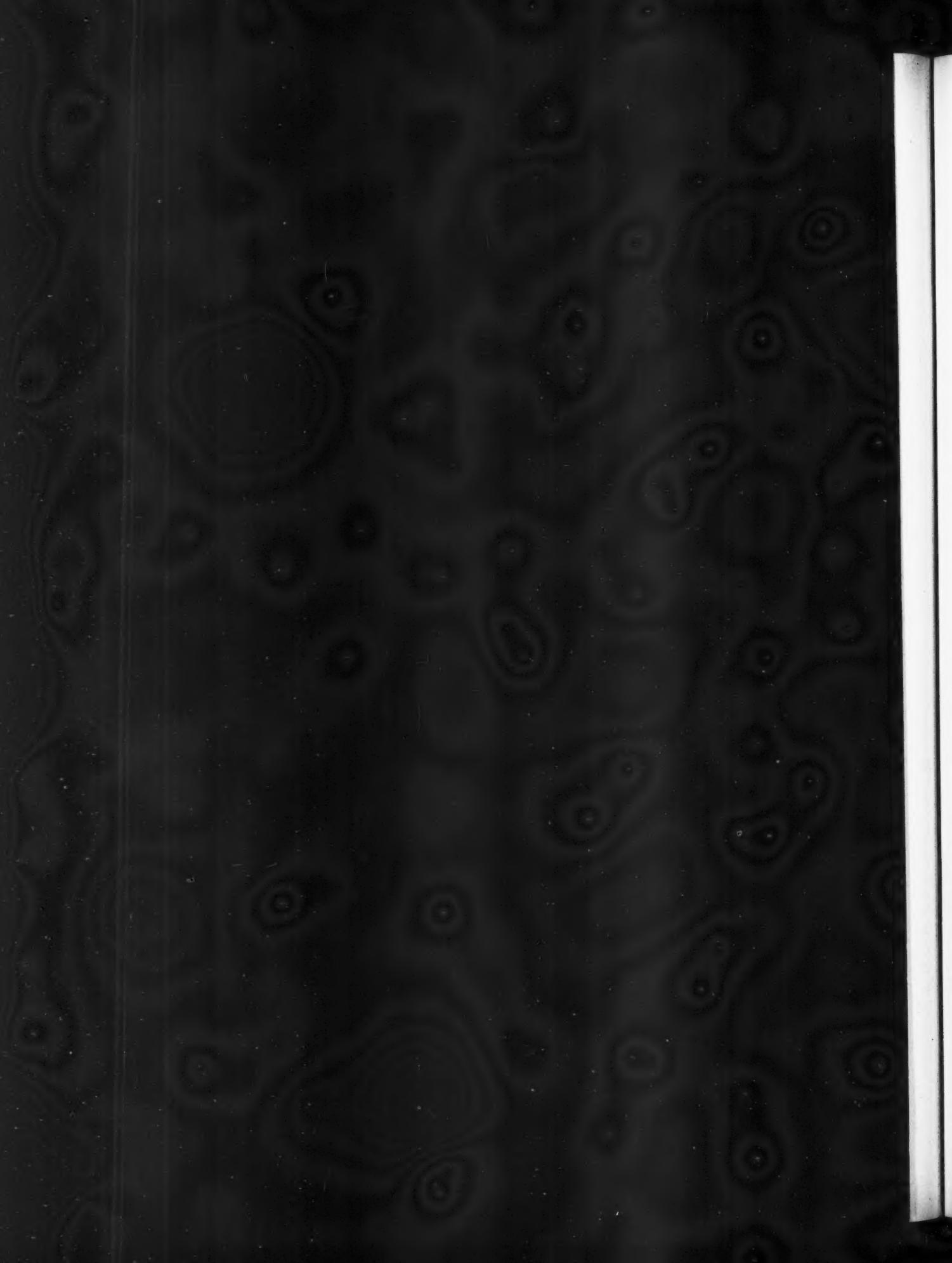
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